AMERICA TO JAPAN

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LINDSAY RUSSELL

Founder and President, Japan Society

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America to Japan

A Symposium of Papers by Representative Citizens of the United States on the Relations between Japan and America and on the Common Interests of the Two Countries

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Edited by

Lindsay Russell

President of the Japan Society, New York

MAR 1961

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New York and London
The Knickerbocker Press
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The Knickerbocker Press, New York

The Japan Society was organized in New York ten years back. Its declared purpose is "the promotion of friendly relations between the United States and Japan and the diffusion among the American people of a more accurate knowledge of the Island Kingdom, its aims, ideals, arts, sciences, industries and economic conditions." The present membership of the Society comprises about nine hundred Americans and one hundred Japanese.

In 1911 an Advisory Council was formed in Tokio, with Baron Shibusawa as Chairman, to coöperate with the parent organization.

The headquarters of the Society is at 165 Broadway, New York City.

INTRODUCTION

THIS series of essays was inspired by a Message of like spirit and purpose from Japan to the United States, admirably edited by Naoichi Masaoka, which was published in March, 1914, in Tokyo, and later in New York under the auspices of the Japan Society. The two books constitute an interchange of thought and information between leading minds of both countries, *unique in international intercourse;* they indicate the points upon which the East and West can meet. They should help to remove misunderstanding and to ensure the continuance and development of a mutual and friendly public sentiment.

In the papers constituting the Message of America, some of the contributors have not confined themselves solely to interpreting America to Japan, but have indicated points of view common to many Americans regarding Japan, and have also emphasized the steady progress in international relations. As the book is to be widely circulated and read in the United States as well as in Japan, all that is said should be of service for the information and education of public opinion on both sides of the Pacific.

LINDSAY RUSSELL,
Editor.

NEW YORK,
March 1, 1915.

For mankind are one in spirit, and an instinct bears along,
Round the earth's electric circle, the swift flash of right or wrong;
Whether conscious or unconscious, yet Humanity's vast frame,
Through its ocean-sundered fibres, feels the gush of joy or shame;—
In the gain or loss of one race, all the rest have equal claim.

LOWELL, *Present Crisis.*

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America to Japan

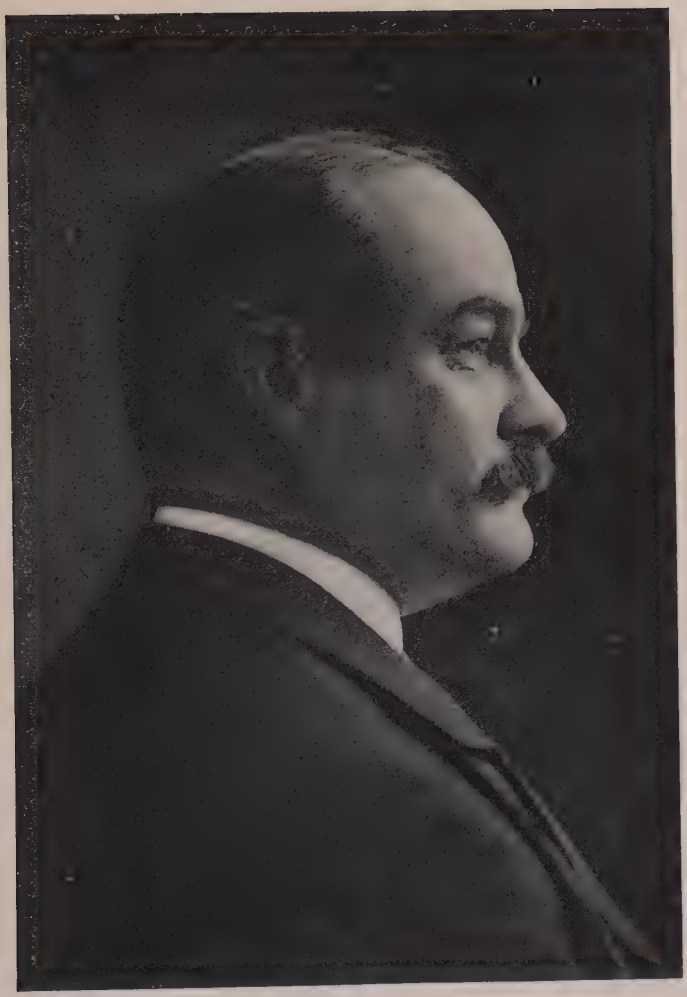
RIGHTS AND DUTIES OF ALIENS

BY NICHOLAS MURRAY BUTLER
President, Columbia University

A VISIT to Japan is a pleasure and a privilege to which I constantly look forward. There hangs over that country and its people not only the mysterious charm which the history and the thought of the Orient have for the whole Western world, but also the attraction which attaches to an Oriental people setting its feet with vigor and high intelligence on the paths of progress. The scholarship, the art, and the poetry of Japan seem to me to combine with curious and significant skill the subtle insights of the East with that firm grasp on reality that has so long been characteristic of the West. The entrance of a people and a civilization like this into the group of leading and representative nations is an event to be hailed with joy and thanksgiving. Such a people provides the raw material out of which to fashion and to forge a new and strong link in the chain which

binds the advancing nations of the world together in coöperation and in peaceful emulation.

Much of history is written by the hand of imitation. More than once at a critical point in the annals of mankind a nation has gone wrong through trusting not to its own better and nobler instincts and ambitions, but to the imitation of what had been done by other nations. If a long-time student of the history of civilization might venture to address a word of counsel to his friends and colleagues in Japan, it would be that Japan should study with anxious and critical care the history of ideas and the history of institutions as these are recorded among the peoples of the Western world. While such study will reveal much to imitate, it will also reveal much to avoid. There is, for example, no reason why Japan—from one point of view an old country and from another point of view a new civilization—should not use the lessons of Western history to avoid the moral and political blunders that have cost the world so much in life, in treasure, and in happiness. Japan is fortunate in looking out upon a world in which the Powers that make for good were never stronger or more filled with hope. Their age-long struggle with the Powers that make for evil is not over and never will be over, but despite much distressing evidence to the contrary, it is my belief that the Powers that make for good are justified in their optimism as they never have been before.



NICHOLAS MURRAY BUTLER

President of Columbia University; Member of the American Academy of Arts and Letters; President of the American Branch of the Association for International Conciliation; Director of the Division of Intercourse and Education of the Carnegie Endowment for International Peace

There are certain definite political policies which, if adopted, would greatly advance the good order and the peace of the world. One of these is an obligation that rests upon the people of the United States. The Congress should promptly heed the advice given by many of the wisest and most experienced Americans to provide by law that the Government of the United States may, on its own motion and in its own courts, enforce the rights granted to aliens by treaty. One President after another has asked for this legislation. Until this legislation is had the Government of the United States will always be at a serious disadvantage in negotiating treaties with other Powers, and it will be compelled to look with helpless disapproval upon acts often committed in sheer thoughtlessness that involve the honor and the good faith of the United States.

But the principle here at stake has much wider application. No one would propose that a nation should divest itself of its sovereign right to say who may or who may not enter its gates. But the time has come when every civilized nation should say that an alien, once granted the privilege of entering its territory or of residing therein, should have precisely the same rights, privileges, and duties both as to legal protection and as to taxation that belong to citizens. Nine-tenths of the diplomatic friction that now exists in the world would pass away were such a humane and broad-minded policy adopted by all nations. It

would remain for each nation to say who might or who might not enter. It would remain for each nation to say who might or who might not, through the acquisition of citizenship, share in the political life of the country and in choosing its officers of government; but in his civil relations the alien resident should be put on precisely the same plane as the citizen. He should be granted no rights or immunities other than those which the citizen enjoys, and he should be subjected to no limitations or disadvantages that are not shared by him with citizens generally. For the great nations of the earth to adopt this policy and to enter upon it in good faith would be to advance the cause of peace and international good will as perhaps no other single policy could.

The world is ruled in last resort by its public opinion. Wise and just public opinion rests in turn upon instruction and education. The exchange of ideas, the international visits of leading personalities, the acquaintance by one people with the literature, art, and science of another, the development of international trade and commerce, are the steps by which to promote the acquisition and the spread of the international mind. Armed with the international mind rather than with huge navies and with great armies, a civilized people is equipped to march in the front rank of those who advance the cause of humanity throughout the world.

COÖPERATION AND CONCILIATION

BY ELBERT H. GARY

Chairman U. S. Steel Corporation

WHAT Japan and the United States need is to get together in a spirit of coöperation and conciliation. We should be open and frank with each other in the consideration of all questions which arise, and it should be remembered that there is no way of permanently settling any question except on the basis of right and justice.

In the days gone by it was a common practice in this country for competitors in the steel business, with which I am connected, to act in accordance with the rule that "Might makes Right," and on the basis that permanent success could be reached and enjoyed only by those having the greatest strength and power or the longest purse. As a result, it frequently happened that the weaker or poorer were crushed and destroyed. A competitor was treated as a common enemy. Methods for his defeat and overthrow were used regardless of good morals or good policy. Possibly, in some instances, this redounded to the pecuniary advantage of a few, though even that is doubtful. Cer-

tainly, it was not permanently beneficial to the general public; and, from the standpoint of good morals, was a shame and a disgrace. I do not, of course, assert that there was any breach of the law, or that force or violence was resorted to; but I mean that there was in some cases lack of confidence, a withholding of information, a piracy of business, an indiscriminate and reckless cutting of prices, a promise to recognize the rights of others made with no intention of fulfilling the promise, an overbearing, unfair, destructive competition which drove many out of business, kept many others on the ragged edge of existence, and brought demoralization to the industry, and more or less unfavorably influenced business and financial conditions generally.

During the last ten years, methods and conditions have changed for the better. As between the gentlemen who are in control of the iron and steel industry in America at the present time, there exists a most intimate relation. In their intercourse and communications they are open, frank, and unreserved. In their treatment of each other they intend to be just and fair. They can witness the success and prosperity of their neighbors without the slightest feeling of envy or discomfort. They believe in competition, but not hostility; in rivalry, but not antagonism; in progress and success for all, but not the punishment or the destruction of any. This attitude has, in a marked degree, redounded to the benefit of all.

From time to time during the last decade the people of this country have been told that Japan had selfish designs on the United States and that sooner or later it would be necessary for us to defend ourselves against this peril. Doubtless, similar canards with respect to our attitude toward Japan have gained more or less publicity in that country. Each of us has his own opinion as to whether these expressions are the honest opinions of thinking men, the idle vaporings of sensation hunters, or the outbursts of professional calamity howlers. For my own part, I believe there is no foundation for rumors of this kind, and there never will be if these two great nations approach their problems in the spirit shown by the iron and steel manufacturers of this country.

If there ever was any likelihood of war between Japan and the United States the present cataclysm which envelops a large portion of Europe and involves the lives of hundreds of millions of people should prove the strongest possible deterrent. We cannot think of this conflict without feelings of horror. It is impossible to realize the extent of the suffering and misery which it entails. If it should continue for eighteen months from the time of the commencement, the loss of life by reason of injuries received on the battlefields and sickness directly resulting from participation in the war will aggregate at least four millions in number; and the direct and indirect pecuniary loss to all the nations concerned will amount to

more than thirty-five billion dollars. Indeed we will never be informed of the actual loss in lives or money which will result from this war. And after the war is ended what will be the consequences? Millions of widows and orphans bereft of protection or support; the loss of millions of dollars annually by reason of the deaths or crippled condition of soldiers whose productive capacity has been eliminated or decreased; nations groaning under the burden of taxation to pay interest on enormous national debts; pensions to survivors amounting annually to millions upon millions. And more than anything else the anguish of mind on the part of survivors is something which cannot be described or measured.

With the awful consequences of this conflict before us it becomes apparent that even the nation that wins will surely be a loser. The enormous cost before mentioned and the long-continued suffering on the part of the survivors will not be fully covered by any success or glory or indemnity. Every participant in the contest must now realize that it would have been better to settle, if possible, all the existing differences, real or imaginary, and on a basis approved by some competent and impartial tribunal. The sum expended and to be expended by the different nations would have greatly extended their opportunities for success and happiness if wisely used for those purposes.

With this striking object lesson before us of the utter futility of war shall we not seek by every

honorable means to cultivate friendship and confidence between the peoples of Japan and the United States; shall we not determine that the settlement of all questions must be based on what is right rather than upon the strength of arms and that for every reason it is to the interest of all nations to secure and maintain the most friendly relations with every other nation?

It makes little difference what language we speak or to what flag we owe allegiance, for we know that our hearts speak the same language. Our instincts concerning everything that is worthy are the same. To know what is the best and right thing to do ought to be the chief desire of all.

"Chaos, destruction, suffering, loss
Are war's heritage. The sword demands
The creed that 'Might makes Right.'
Invert the sword and it is the cross
Of peace on earth. Good will demands
The trust that 'Right makes Might.'"

SANCTITY OF TREATIES

BY CHARLES W. ELIOT

President Emeritus, Harvard University

I WELCOME heartily the opportunity to take part in an adequate reply to Count Okuma's recent message to the American people.

Many thoughtful and patriotic Americans rejoice that Japan has engaged vigorously in the great European War, in conformity with the terms of her wise alliance with Great Britain. Germany has been possessed for twenty years with an intense desire not only to obtain more territory and more ports in Europe, but also to possess strong colonies in the Pacific and the Far East, and close connections through the Near East with Southern Asia. The coöperation of Japan in the present war will secure the transfer of the colonies Germany had acquired in the Orient to other Powers. Indeed, this beneficent result has already been achieved. Again, the active coöperation of Japan will give her a rightful place in the Conference that will ultimately settle the terms of peace for Europe and the world, when the present horrible convulsion is over; and Japan will represent

there the best humanitarian sentiments of the Orient.

The effective execution by Japan of its treaty with Great Britain, and of its recent engagement with China in regard to Kiaochow and Tsingtao, will have high value for the future peace of the world; because that peace must depend on the faithful execution of international agreements. Public confidence in that faithful execution has been rudely shaken of late by Germany's violation of her treaties and agreements on the score of "military necessity." Europe and America will both be grateful to Japan for reënforcing the public opinion of the Occident with regard to the sanctity and supreme value to humanity of international agreements.

All Americans who have knowledge of Japanese capacities and loyalties rejoice that the present great crisis in human affairs finds Count Okuma Premier in Japan; for they know that he has always been a friend of peace, an opponent of all world-power ambitions, an advocate of justice and good will in governmental action at home and abroad, a warm advocate of his country's highest interest, and a firm believer in international honor and good faith.

INTERNATIONAL ETHICS

BY W. MORGAN SHUSTER

Ex-member Philippine Commission, Former Treasurer-General and Financial Advisor of Persia

As one who has long admired the Japanese people and their position among the world powers, I am glad of this opportunity to send a few words from an American friend and sincere well-wisher.

With a multitude of other American friends of Japan, I share the hope that she will become as great in the council of nations through her high international standards and strict observance of ethics as she has become powerful through the valor and skill of her armies and navies, and that the great influence which she, as a progressive and enlightened nation, exerts in the eastern hemisphere will be so used that international relations throughout the world will continuously improve.

It may be fairly claimed that the Japanese people are well in the van of all nations in the matter of international ethics.

No student of contemporary history could fail to be impressed by the dignified, gallant, and generous conduct of the Japanese Government

toward those Germans who found themselves in Japan when the war broke out.

It is unthinkable that there should be serious trouble between Japan and the United States. With the immense Pacific Ocean lying between the two countries there is no shadow of an excuse for friction. The natural and reasonable field for Japanese political influence is in the East; for that of the United States, strictly in the West.

The accident of war, sixteen years ago, placed the United States flag over the Philippine Islands. I believe that it was neither the wish nor the intention of the American people to acquire a permanent sovereignty over those islands, and I hope that this nation will not permanently hold the Filipino people against their will.

I believe that the Filipino people should be granted their independence, and trust that Japan and the United States will find it possible to unite in a permanent treaty to neutralize and protect those islands from foreign aggression, whatever its source.

If this shall be done, I think that the intercourse between that new republic and your ancient empire will prove one of the influences to urge the Filipino people onward to a highly honorable and successful place among the nations.

I earnestly desire for Japan the fullest measure of peace and prosperity.

RACIAL AND RELIGIOUS DIFFERENCES

BY A. BARTON HEPBURN
Banker, Ex-President New York Chamber of Commerce

WHAT Japan really wants is full recognition by the nations of the world. She asks for her citizens that they, by treaty, be placed upon the plane of equality with the most favored nations, that they be recognized as the equal of any nation of the Caucasian race; in short, that the Japanese be given the right of naturalization, in order that they may become citizens (for instance, of Canada and the United States) upon the same terms that the French, Germans, Russians, Austrians, Italians, and Spanish may become citizens of these two great countries.

Their ambition is certainly a laudable one, and must command general sympathy. The congested population of Japan naturally induces emigration. Canada and the United States, because of their sparsely settled condition and their immediate proximity—separated, or connected, as you please, by the ocean—naturally invite immigration. This raises the question of racial admixture, an admixture such as would produce a harmonious people, a community reason-

ably free from faction and schism. This question gives much concern to many of our good citizens.

Another influence, and one which asserts itself most strongly in politics, is the opposition of organized labor to immigration generally, and especially to Japanese and Chinese labor, because they are supposed to be disposed to work for a lower wage.

All cheerfully concede intellectual equality to the Japanese; they have demonstrated their prowess in arms, their ability to administer wisely and well all the functions of government, and their ability to take first rank in all affairs of commerce, manufacturing, and finance. In questions of morals and ethics Japan ranks well with other nations. They differ widely in the matter of religion, and it is feared that this might militate against a desirable assimilation with our people. Differences in religion are responsible for the most pronounced feuds and most sanguinary wars known to history. Religious differences and racial differences are responsible for the existing turbulent conditions in the states of Southern Europe, and show that the softening influence of generations has failed to remove the same. The outcroppings of the recent war with the Balkan States and Turkey pertinently illustrate what I mean.

As it appears to me, the above-mentioned influences are the only ones that make it difficult to concede all that Japan desires. All Americans

entertain for Japan the highest respect and admiration, fully realize their excellence as a people, and are glad to concede them to be our equal in the possession of those qualities that make a nation great. I am sure that the Japanese know and realize as well as we do, the obstacles in the way of granting, at the present time, all that they desire.

The policy of exclusion, so long maintained by Japan, caused her to be known as "the hermit nation." The outside world, with great energy and pertinacity, sought to open her ports to commerce, and in every way cultivated reciprocal relations. Japan has, in course of time, accepted the principle of reciprocity for which the United States contended, at the time of the visit of Commodore Perry to the Bay of Yeddo in 1854 and which contention was continued in subsequent years, and now in turn asks of the United States full and complete recognition, and that her citizens be admitted to our country and be given all the privileges that we accord to others. The situation has changed; the policy of exclusion is now being practiced by the United States. Abstractly and as a matter of general principle, her contention seems just. The world is rapidly being drawn more closely together, community of interest and bonds of sympathy are being established and fostered, and the embarrassments of to-day will be resolved by the ameliorating influences of time, but there are manifest practical difficulties to be

overcome before granting her whole claim. This should not militate against the maintenance of cordial friendly relations. We have no rivalries except the rivalry of trade and commerce, and the prosperity of each contributes to the prosperity of the other. We have no territorial ambitions that can beget conflict, and both nations should, and I believe will, continue in the strongest bonds of amity and good will, mutually helpful and always at peace.

GOOD WILL

BY THEODORE ROOSEVELT

FEW things are more important to the future progress of the world than the heartiest good will and a complete understanding between the Empire of Japan and the Republic of the United States. Japan made her entry into the circle of the great advanced civilized nations of modern times only fifty years ago. Her progress has been astounding. The lessons that the American people can and ought to learn from her are numerous and of the highest importance. Nothing is more important to the future of all the civilized communities that border on the great Pacific Ocean than that the United States and Japan should work hand in hand for the development of mankind on the basis of national self-respect and mutuality of respect. I speak for every thoughtful American when I express my earnest desire for the future well-being of Japan.

THE PACIFIC COAST PERIL

BY FRANCIS BUTLER LOOMIS

Former Assistant Secretary of State

THE campaign against the Japanese in California as it is carried on by professional agitators seems to be based upon misinformation and misunderstanding, some of which is real and some of which is wilfully feigned.

There can be no clear comprehension of the questions at issue between the Government of Japan and that of our own country unless certain fundamental facts with respect to Japan become a matter of common knowledge.

1. The Government of Japan earnestly desires peace with the United States and a continuance of the pleasant relations which have marked the intercourse between the two countries for upwards of fifty years.

2. The Japanese people have an historic and sentimental bias in favor of the United States.

3. Japan is not seeking to acquire the Philippines, and there is no reason to think that she wants them.

4. Japan does not want war. She earnestly desires peace with all nations.

5. Great changes have taken place in Japan within the last decade. The pronounced manifestations of radical thinking and unrest which have been visible in all parts of the civilized world have had their sympathetic responses in Japan. Opposition to the Government and to the established order is stronger and more militant to-day in Japan than it ever was before and this condition has to be taken seriously into account. In short, the making of war or peace in the future, in Japan, may not lie wholly in the hands of the Government.

In 1908 I had several talks with Prince Katsura and with Prince Ito. The day before leaving Japan, where I had discharged a confidential diplomatic mission, Prince Katsura, who was then Prime Minister, sent for me. He discussed for two hours the future of Japan and the plans which were then forming for the development of that country in an industrial way. It was expected that what he told me would be informally communicated to the Government of the United States. Early in the following year, a fortnight before Mr. Taft was inaugurated, there was a recrudescence of the Japanese question in this country, and I put in the form of an interview the salient points of my talk with Prince Katsura. This was published at the instance of the President and of Mr. Knox, who was about to become Secretary of State. The article was given wide pub-

licity by the Associated Press and had a tranquilizing effect, for Prince Katsura made it very plain that Japan had no further military ambitions, no desire for conquest, no design upon the Philippines. He said with sincere and convincing emphasis that the future of Japan must be an industrial one.

"We must make this Island," he affirmed, "the great workshop and factory for the Orient, and try in a large measure to supply Oriental countries with manufactured goods. In the development of Korea, Formosa, and possibly some parts of Manchuria, we shall have all we want to do in the way of colonization and expansion. If we can well and wisely administer Korea and Formosa they will afford an outlet for practically all the Japanese who may wish to leave their native country. To bring about the upbuilding of Japan in an industrial sense and to develop Korea and Formosa will take all of our resources. We shall have neither time nor money for war. A certain military standard will have to be maintained for self-defense, but you will see that our expenditures in this direction will be reasonable and furnish no just cause for alarm or suspicion."

The policy outlined by Prince Katsura and approved by Prince Ito has since been substantially followed.

This country in its official intercourse with Japan has never had reason to doubt the good faith, the honesty, the straightforwardness of that Government. This is an important point and

should be borne in mind by all persons who are interested in the Japanese and their relations to the United States. There is no Government on earth more scrupulous in its dealings with this country than that of Japan. We have nothing to fear from Japan so far as its Government is concerned. If questions of an embarrassing nature arise between the two countries, they are of our own making. If there is an unfortunate situation on the Pacific Coast in respect to the Japanese, we are responsible for it, not the Japanese Government. With unwavering constancy and fidelity they have maintained "the gentlemen's agreement" by which they undertook to suppress the immigration of Japanese laborers to the United States. The inflowing stream of coolies from Japan has ceased. There are about 60,000 Japanese in California, and the number remains practically stationary. The Japanese who are domiciled in our Pacific Coast States are not to-day a menace to those commonwealths in an economic, a political, or a moral way. Last year I traveled from one end of California to the other and visited every Japanese settlement of consequence. There I found that the Japanese agriculturists were peaceful, law-abiding, industrious people, generally very poor, and, like thousands of other new-comers to this country, living with rigid economy. One may find Portuguese, Greeks, and Armenians in California living just as poorly. The Japanese laborers prosper because they work hard and spend

little. Many of them do not speak English and are ignorant of our customs, manners, and laws.

Americans, especially thriftless ones, do not like Japanese for neighbors, and among those who have come to our country there are, of course, some who are dishonest, some who violate contracts, some who do not keep their word. These shortcomings are not peculiar to the Japanese, however, for I can say, from personal experience in California, that I have discovered similar weaknesses on the part of rather prosperous immigrants from the south of Europe.

On the Pacific Coast there has been an active propaganda of hate carried on against the Japanese. It has certain professional labor leaders, the barnacles and bane of organized labor, together with certain opportunist politicians, behind it. It is easy to play on the strings of national feeling and prejudice. Hundreds of good citizens of California believe, because they have heard the statement made over and over again, that the Japanese are growing to be a dangerous element in the population, and that American institutions, liberties, morals, and business are gravely menaced by their presence. A professional labor leader in California recently said:

"We are not really much concerned about the Japanese. They are not, after all, numerous enough to alarm us; but as the agitation against them has started and is well underway we stimulate it in order

to bring about the larger things we are after—that is, the total exclusion of all Orientals from this country."

Among my personal acquaintances I find some who do not like the Japanese, and others, the majority, who are very friendly toward them. The line of division between these two opposing opinions in California is plain: on one side, are those who do not know the Japanese thoroughly well; on the other side, those who know and understand them, and who, moreover, know something about Japan and the Japanese Government. People who think well of the Japanese are, as a rule, those who know them well.

The Japanese in California ask only to be let alone. The more fortunate men of the Japanese race, the more prosperous and enlightened, have raised a considerable sum of money and are conducting in an intelligent fashion an educational campaign the purpose of which is to instruct the ignorant Japanese working man in American ideas, manners, and ways of living, so that misunderstandings, the most frequent cause of conflict between races, may be removed. The educated Japanese in California, and there are many of them, are making great and constant efforts to improve the less fortunate of their fellow countrymen and to convert them into thoroughly desirable residents. The Japanese have done a great work in this direction. Indeed, they have done more than their share in the effort to live comfortably and pleas-

antly with the other people of California. *If the Japanese were let alone, or were given the ballot and citizenship, the whole question would disappear.* If the Japanese had the right to vote in California there would no longer be a Japanese question, as it is now understood. The politicians would not only cease to harry them, but would indeed strive to curry favor with them.

We are dealing with the Japanese as they are to-day. There is no question of unrestricted or unlimited immigration, consequently no present danger of an Oriental invasion.

After a careful personal survey of the situation I think one is justified in contending that decency and fair dealing and regard for justice and international good faith require that we should give the Japanese in this country the same treatment we give to other immigrants and the same treatment we expect the Japanese Government to accord our citizens who may wish to settle in Japan. Irritating and humiliating discriminations toward the Japanese should cease. Let us deal honestly with the question. The Japanese are not going to overturn California, nor are they going to acquire a considerable portion of the land, nor are they going to get an undue share of business. To the fruits of their industry, patience, self-denial, and frugality they are entitled.

Let us ask our Western friends to admit all this in reference to the Japanese and at the same time try to understand and value their good qualities

instead of forever complaining about their bad ones, which are not, by the way, exclusively Japanese at all. In the matter of immorality, commercial dishonesty, and general bad conduct our own countrymen should not be the first to cast a stone. The assailants of the Japanese in this country talk as if these people from the Orient were the sole possessors of all the unworthy tendencies, instincts, and habits in the United States. As a matter of fact they are no better or worse than people of the same class in most other countries, and it may be said of them truthfully that they are not given to the gentle art of dynamiting, as are some of the persons who attack them most fiercely in the west.

The Japanese question on the Pacific Coast has settled itself if the immigration remains strictly limited as it now is, and if our own people will give no further attention to it unless they have some urgent and important reason for so doing. The Japanese are few in number. They attend to their own affairs and want only to be let alone. If they are let alone for a few years, it will be forgotten that they were ever considered a problem. If they are to be threatened and made the victims of political parties and have to face continually the fear of unfair and humiliating legislation, then difficulties may arise which will not be merely local in character. A state of feeling may be engendered in Japan which the Government of that country cannot cope with, and which may

develop into a situation of grave menace for this whole nation.

The peril of the situation on the Pacific Coast lies not in the fact that there are some thousands of well disposed Japanese trying to live there lawfully and in peace, but in the disposition of selfishly interested persons of other races to incite racial and economic prejudice against the Japanese.

THE GOLDEN RULE

BY WILLIAM JENNINGS BRYAN

THE unity of the race is proven by the fact that the Creator has made one law for all. The same rules that insure the advancement of the people in one country guarantee progress everywhere and, fortunately, these rules are few in number and easily learned. Each human being, no matter under what government he lives, no matter what language he speaks, and no matter through what religious forms his heart communes with God, is a trinity within himself—three lives in one. He has a body, a mind, and a soul. The body requires food, exercise, and care—and in these respects all bodies are alike. The mind has its faculties and these must be trained. If the educational methods at present employed differ in different countries, it is due, not to necessity nor to deliberate choice, but rather to the fact that there has not yet been sufficient opportunity for experiment and comparison.

So, in the development of the heart and the formation of character. We are not permitted to select one of several ways, for there is but one

true way, the narrow way by which we approach individual perfection, guided by an ideal which is so high that we cannot hope to fully attain to it. Love is the light which illumines this way; self-restraint is the evidence that we walk therein, and a universal brotherhood is the end toward which we aim.

If it be true, as I confidently affirm, that there is in man this uniformity that makes all kin, then it follows that we are acquainted with others when we know ourselves and can, by consulting our own controlling impulses, learn how others feel.

Because of this similarity in things fundamental, our hearts respond to the Golden Rule: "*Do unto others as you would have others do unto you*," of the universal application in our dealings with our fellows; and, since nations are but groups of individuals, this golden rule should govern intercourse between countries as well as association between individuals.

International problems will be easy of solution in proportion as we recognize that moral principles cannot be limited in their operation—that the commandments—"Thou shalt not covet"—"Thou shalt not steal"—"Thou shalt not kill," apply to nations as well as to single citizens.

I am sure that the people of the United States and the people of Japan wish each other well, and they can contribute to international amity by using their utmost endeavor to make the conduct

of their respective nation conform to the sense of justice which the Heavenly Father has implanted in the hearts of all—the sense of justice upon which all human institutions must finally rest.

AMERICA AND RACE PROBLEMS

BY THE REV. C. F. AKED, D.D., LL.D.

We have more than one race problem upon our hands, and Japan ought to sympathize with us. We have not yet shown ourselves able to cope successfully with the race issues already presented to us. We have the Negro question. The curse of slavery is not wholly blotted out. Some effects remain. In the providence of God it has been ordained that no man can put a chain round his brother's ankle without finding sooner or later the other end of the chain round his own neck. Negro slavery was not originally sought by the American people. It was forced upon the Southland. Later the South acquiesced in its existence and sought to maintain it. South and North have made, are making, will continue to make, heroic and splendid efforts to meet in a spirit of righteousness all the difficulties which the past has handed down to the present. But there it is; the adjustment is not yet made. There are problems to solve; there are questions to answer; there are difficulties to be met; there are wrongs to put right. And we may be forgiven if we say that

we do not want another race question thrust upon us. I am not suggesting that there is no difference between Africans brought here as slaves and Asiatics coming here as free immigrants. There is a difference. But the fact remains that the one constitutes for us a difficulty great enough. We do not want another.

Yet we have another. We have many others. There are masses of unassimilated foreigners amongst us, and these, unless we are both wise and lucky, may lower the standard of American living.

Streams of immigrant blood have brought health and wealth to the American body politic. Streams of immigrant blood have brought disease and poverty as well. Immigration is both an asset and a menace. All the world knows with what incredible success America does receive the millions from the Old World, how she makes Americans of them, and how they become a part of—an integral and infinitely valuable part of—the American stock. Yet we in America know that the success is not complete. The task is so gigantic that it may strain all American resources of nerve and brain, American institutions, and the American love of liberty. Put it at the best, assuring ourselves as we well may that America is not going to fail in this task of assimilating the millions from the Old World, it is at least clear that America has just about as much as she can do. It is admitted that the task which we have already set

ourselves is gigantic; it is not for the good of the human race that we should deliberately make it impossible; that American institutions and American civilization should be overwhelmed and destroyed. With this view, I repeat, Japan must sympathize. What is called the Gentlemen's Agreement of 1907, by which Japan undertakes to prohibit the emigration of laborers from her country to American shores, is her pledge of sensible and friendly understanding.

It is probable that the time has come for the United States to take a wide view, comprehensive, statesmanlike, a new view of all these questions of immigration and of all questions of policy related to immigration, actual or possible. It is probable that the time has come when America might substitute a world-view and an American policy for local and temporary expedients. It should not be impossible to meet every difficulty with a policy satisfactory to the best mind of America, from the mind represented by the labor union to that represented by the patriot and the cosmopolitan with world-wide, universal sympathies. And this policy—whatever else it may do or fail to do—while safeguarding the people of the United States from the added difficulties of another "race question," should without doubt lift the ban of discrimination which now affronts the Japanese, offer to them the rights and privileges which it offers to the people of other nations, and impose no restrictions which it does not

impose upon the people of Great Britain or Germany, of Italy or Russia.

Meanwhile let this be our loyal and loving message to Japan:

We recognize your splendid ability, your marvelous and mighty achievements. Your valor proved on land and sea attests a race of heroes. Your victories in the arts of civilization, in literature, in commerce, in the pursuits of peace, reveal your genius.

We condemn insolent assertions of race superiority. We refuse to discuss questions of superiority and inferiority, of higher and lower. God has made of one blood every nation to dwell on all the face of the earth. You with us are the Father's children.

We recognize your mission as harmonizer of East and West. You have to interpret the one to the other. We have taken our law from Rome, our art from Greece, our religion from the Jew. The English have been the colonizers. God has called America to teach liberty to mankind. And it may be that our Father in heaven has called Japan to harmonize eastern and western civilization to the end of the unification of the world.

We sincerely desire your friendship. Our professions are not mere words. We accept your professions of friendship at their face value. We believe you mean what you say. We mean what we say. We wish to live in amity with you. We wish to strive with you only in the healthy rival-

ries of peace and to be friends with you on land and sea.

We condemn the insulting policies of short-sighted and selfish politicians amongst us. We have ourselves no part in them. We believe that they are mistaken where they are not vicious and vicious where they are not mistaken.

We declare that it is our intention to oppose these policies everywhere, and to do all that lies in our power to defeat them. We have good reason at the present moment for believing that in California a check has been placed upon these sinister movements and that you are likely to hear less of them in the coming days. We have reason for saying that a better spirit is obtaining and wiser counsel prevailing.

And we publicly pledge ourselves, now and in the coming years, to seek to influence our fellow citizens, the men and women of the United States, to the end that all racial antagonism shall be done away, and that America at least shall live as befits a people who proclaim the Fatherhood of God and the Brotherhood of Man.

JAPAN'S LITERARY RELATIONS WITH THE UNITED STATES

BY GEORGE HAVEN PUTNAM

SINCE the beginning of its relations with the outside world, that is to say, from the time when were put into force the treaties which resulted from the Perry Expedition of 1853, the authorities of Japan have interested themselves consistently in developing the educational and literary relations of the Empire with the States of Europe and with the United States of America. The purpose of the Government appears to have been twofold: the securing for the education of the citizens of Japan such counsel, suggestions, and material as were available from the experience of other nations; and the strengthening of the international relations of the Empire through the full acceptance by Japan of the principles and the practices of the highest international comity.

As far back as 1867, the Tycoon, at that time in charge of the Government of the Empire, decided, under the counsel of Arinori Mori, Ambassador in Washington, and of the Minister of Education, Ono Tomogoro, to reorganize the system of instruction

in the high schools and common schools of the Empire. It was the aim to secure for the growing generation of Japan an education that should be on a par with that of the other nations of the civilized world. During the ten years preceding 1867, a series of educational experiments had been carried on in a practical way. Groups of high-class pupils, selected partly on the ground of their noble families, but in the end, as I understand, by competitive examinations, were sent to carry on their studies in the educational centres of the several nations with which Japan had come into relations. During this decade, Japanese students were working in Leyden, in Berlin, in Paris, and in several of the university towns of the United States. They had gone accredited to leading educators with whom the Japanese Authorities had come into correspondence. They were charged with the task not only of mastering the language of the countries chosen for their education, but also of carrying on in the foreign language the studies which had been selected as the most effective for the desired test. As these pupils returned to Tokio, they were instructed to bring with them specimens of the text-books that they had been utilizing in their higher-grade work, and selections also from those that were in use in the high schools and the common schools. A careful investigation was made as to the difficulties with which capable Japanese students had to contend in mastering the several languages and in coming to an under-

standing of the text-books of these different countries. Some experiments were also made in the work of producing Japanese versions of German, French, English, and Dutch text-books. It was finally decided that it would be easier for the educational work required to utilize for text-book purposes a foreign language rather than to attempt to secure Japanese versions of books containing a long series of terms for which there were no accurate Japanese equivalents. It was further decided, after a very careful comparison of the different national series of text-books, and also of the experiences of the several groups of students, that the English language was better suited for the requirements than the French, German, or Dutch. The Dutch language was, by the way, the first European tongue with which the Japanese had become acquainted. The final comparison was made between English and American text-books, with the result that the preference was given to the schoolbooks produced in the United States.

The Minister of Public Education, Ono Tomogoro, with a staff of assistants, came in 1867 to the United States for the purpose of selecting a series of American text-books for the Japanese schools, and at the same time of familiarizing himself with the American educational methods. He brought letters of introduction from the Tycoon's Minister of State to President Johnson and to Mr. Seward, at that time Secretary of State. He also naturally

took counsel with the Japanese Minister at Washington, Arinori Mori, a scholarly and wide-minded statesman. Mori had become known to my father through Mr. Seward and had had occasion to ask some service of my father in connection with the printing of a memorial or monograph which Mori had prepared on the subject of Religious Toleration. In this monograph, the Japanese scholar took the highest possible ground in behalf of freedom of religious belief, and contended that the only responsibility that rested upon the national Government was to secure and to protect all groups of its citizens in the exercise of such freedom. The paper had been prepared to influence public opinion in Japan and was in fact submitted as a memorial to the Tycoon's Government. It was, therefore, originally written in Japanese, but the version submitted to my father was in English. The English was not merely good but eloquent, while the memorial itself gave evidence of a very full knowledge of the history of religious belief and of an exceptionally clear understanding of the great issues in the world's history around which have been fought the questions of religious toleration. Mori's career was, unfortunately, cut short at too early a period to enable him to render to his country full service of his exceptional abilities and of his high standard of public spirit. A few years after his return to Japan, he was assassinated while leaving one of the temples by a fanatic who had convinced himself that Mori was a heretic, and

that his influence was adverse to the maintenance of the old faith.

My father's personal relations with the Japanese Ambassador and his old-time friendship with Mr. Seward, caused him to be recommended to Tomogoro as the best man to give advice in the matter of the formation of the text-book system, and in the selection of the books themselves. Ono Tomogoro called frequently at the office, and I had the opportunity of studying his shrewd and humorous personality.

I remember particularly one remark made by the Minister, which, while uttered in perfectly good faith, proved, unfortunately, not to be well founded:

You will understand, Mr. Putnam, that in your relations with the Japanese Government, you will be dealing with a stable and permanent client. If these preliminary transactions prove satisfactory, and from the reports of your Secretary of State and of my friend Mr. Mori, I have very full confidence on this point, the business will continue in your hands and in those of your equally worthy successors, for an indefinite period of years. . . . I have been a student of history. I find that not only in Europe but in your own country there have occurred from time to time series of wars and disturbances through which governments are overthrown and national policies are revolutionized. In Japan, also, we have changes; my present mission is in fact itself an instance of a very noteworthy change in our national policy. But we pro-

ceed in what may be called an evolutionary fashion. Our Government is permanently organized and retains in its own hands the direction of the affairs of the Empire. . . . There has been no fighting within the territory of Japan for a term of three centuries; and you can, therefore, have full confidence in the permanence of your business relations with this particular client.

This address, which was in substance, if not in the exact words, as above quoted, was set forth sentence by sentence by the interpreter. The Minister veiled himself behind an assumed ignorance of the English language, but we found afterwards that he understood perfectly all that was going on, and he was probably as well able to speak as to understand.

My father and myself put into shape a scheme for the text-books, which was duly approved, and we then, under instructions, secured the first supplies to the amount of some £5,000 sterling. We were instructed to send a representative of the House to Japan to receive from the authorities that would be constituted for the purpose the continuing orders, orders which, if the commissioner's calculations were to be depended upon, were going to amount annually to a million dollars or more. A few weeks after the departure of Tomogoro and the shipment of books, my brother was sent to Japan to take charge of this educational business. Before he had arrived, however, the conflicts which brought to a close

the Imperial power of the Tycoon had already broken out, and he was obliged to return without even being able to find any of the officials to whom his letters were addressed. After the close of the revolution, the Mikado assumed the direct control of the Empire, and a new system was adopted for the Japanese schools. While American books were adopted for higher scientific work and for college classes, the idea of utilizing American text-books for the common schools was given up.

During the two years of the contest between the troops of the Mikado and those of the Tycoon, we continued in business relations with certain of the Daimios. I remember the curious combination of the orders that came to us during this period from Prince Satsuma. The schools in his principality were evidently being continued, as our orders included a number of higher-grade text-books, such as Watts on the *Mind* and Paley's *Moral Philosophy*. The same shipments that included these works of ethical instruction carried one hundred copies of *Artillery Practice*, fifty copies of *Bridge Building*, two hundred copies of *Infantry Drill*, and other manuals having to do with the art of war. It was interesting to note that even in this time of active warfare, the citizens in Satsuma's principality were not willing to have the education of their young people delayed. This business with Satsuma came to a close after he had himself accepted the authority of the Mikado.

For a series of years after the establishment of the government of the Mikado, the printer-publishers of Japan carried on a satisfactory business in reprinting the American and European books that had been found suitable for the educational requirements, and the larger portion of these textbooks and works of reference so appropriated originated in the United States. The shrewd Japanese left to the American publishers the initiative and the labor of securing the introduction of the books, a work that involved, of necessity, considerable outlay in sending skilled educational travelers to Japan and in the distribution of specimen copies. When the introductions had been secured and a current demand for the books had been established, the Japanese printers were in a position, largely through the use of photographic processes, to reproduce their reprints at a price very much lower than that which it was necessary to charge for the American editions. The risk of appropriation of Japanese literature, either in Europe or in the United States, was, of course, inconsiderable, and Japan had, therefore, good business grounds for remaining outside of the Copyright Convention. The high standard of international action which has always characterized the Government of Japan, and the desire to be fully accepted into the comity of nations, decided the Japanese Government, however, in 1899 to secure membership in the Convention of Berne. In 1906, the Government took the further

step of entering into a copyright treaty with the United States. The Japanese publishers were, therefore, called upon to sacrifice for the sake of the ideals and the dignity of the nation a business that had been for them decidedly advantageous. It is probable that no one of the nations which, under the higher standard of international relations of the last half century, has been prepared to enter into international copyright treaties, had in so doing resigned so substantial a business advantage as that which had been sacrificed by the printers of Japan. We may confidently hope that the larger interchange of ideas and of ideals that will be brought about through the distribution in Japan of Japanese editions of American books, and later, as we may hope, through a wider knowledge on the part of American citizens of the literature of Japan, must serve to bring about a clearer understanding on the part of each people of the ideals, the principles, and the aims of the other, and to assure a continuing friendship between Japan and the United States.

COMMON SENSE CALLED FOR

BY DON C. SEITZ

Author, *Surface Japan*

It does not follow that America harbors any ill will toward Japan because of local conditions on the Pacific Coast, any more than it might have been argued that Japan was an enemy of America in the sixties because the Lord of Shimonoseki provoked hostilities against foreigners, involving the interests of the United States. Nor is the worthy, if expensive, desire of Japan to become a more important world power regarded as a menace by our citizens. The real cause of all friction comes from the adjustment of the relations of many adventurous people, who, seeking to better their conditions, have made what we call the United States. These are drawn from all the nations in the world, many of them antagonistic in their former homes, and requiring a long process of refining in the melting pot before they fuse together in smooth homogeneity. The Japanese, of one nation and spirit, are apt to look down upon this conglomeration of peoples, many of them in their beginnings greatly

inferior to the Japanese in culture, intelligence, and pride.

The first white men on the Western continent were English fleeing from the tyranny and low moral conditions under the Stuart régime. These were strange, stern-minded people, the hard temper of whom was softened but little by a stay in Holland. They were severe toward the Indian aborigines who treated them kindly when they came. But the intense religious feeling and the gloom of New England winters combined to make the Puritans anything but a pleasant people. They persecuted the kindly Quakers and sternly repressed any effort to make life lighter or brighter.

It was left to the Dutch, in New York, and to the agents of William Penn, in Pennsylvania, to really open the doors of the Western world, though the intellectual impress of the fine but narrow English mind was destined to make itself felt on the newcomers.

The first people to follow the English in numbers were the Germans of the Rhine country, called the Palatines, ruthlessly trampled under during the Wars of the Spanish Succession and before that in the center of the cruel religious conflicts that followed the Reformation. They came as poor laborers and were harshly treated by the English landholders in New York, being driven from their possessions or compelled to pay twice for them, with the result that they sought refuge on the lands of William Penn.

There was great prejudice against these people, but they felled the forests and created the farms in the country between the Hudson and the Mississippi, north of the slave belt, and stand second to the English in the numbers contributed to the population of the great Republic.

The wrongs of Ireland and the famine years in that country sent a great migration to America. They came as the railways were being created, and for forty years the Irish did the heavy work of the land. They built the railroads and the cities. They were needed, but their coming was resented, and as a people they were hated far more than any Japanese have been to date. A political party, the "Know-Nothings" sprang into being to oppose immigration and there was long turmoil. The Irish grew strong in the cities, evinced a natural taste for politics, which their numbers turned into success.

The fact that they were Catholics had much to do with the dislike, which still prevails. Thousands of Americans distrust and dislike the Roman Catholic Church, forgetting that its solidarity is due mainly to the hostility of the Protestant denominations who still fear the Pope of Rome! If they were accepted as equals, socially and piously by the Protestants, it would be much more difficult to preserve the strength of the Catholic Church in North America.

But as the country grew, the Irish bettered themselves, and another source had to be found for

the rough workers. So the Italians came. They have been slower at attaining influence because of the difference in tongue and the "Padrone" system which controls the individual and holds him back. But the hostility to the Italians is visible in many ways. They are forced to live in colonies, in the worst sections. If they buy land, it is usually wet, rocky, and poor. They are not wanted as neighbors. When they come in "white folks" go out. In the South, where "native" Americanism is strongest, they have been cruelly treated at times. In New Orleans, not so many years ago, many were massacred in prison, because they had offended against law and order. Wherever the Italian goes, the fear of the stiletto and the bomb of the blackmailing "Black Hand" goes with him. Yet the Italians are a great people and they, too, will fit into the American cosmogony when they have done their turn at the wheel.

Next in order we have the strangest of all phenomena, the coming of the Jews. Here is a race of people without an abiding place they can call their own. The wandering Jew is no myth. He has wandered from Jerusalem to Cathay, seeking peace and finding it nowhere except in America. Of all peoples the most disliked because of the false Judas, these have met with less resistance than any of the others, largely because they have created rather than competed. They have developed occupations of a commercial character

such as could not appeal to their strong-armed predecessors. They are tradesmen, money-changers, manufacturers, clothing makers. They do not get in the way of jealous workmen. For this reason the Jew will be lost in the melting pot in time. His women attract, and with the bigotry and repression removed the Hebrew strain is on its way to join the others in making that first of cosmopolites, the American.

I have written thus at length to show my Japanese friends that they have suffered less than other aggressive arrivals. Their pride has had no more affronts than that of the German, the Irish, or the Italian. A haughty, shut-in race for centuries, they have come out into the world to meet with a singularly kind acclaim. They have been appreciated at a higher value than any of the others in their new relations to mankind. Impatience, that full and equal recognition has not yet come in some sections, should be offset by the reception accorded them in others. Ask the several thousand Japanese in New York how they are regarded. The reply will interest the jingoes of Japan. The debt of the nation to America is oft quoted—but loudest by Japanese. I never heard an American express the view that Commodore Perry did anything in particular. It would be hard to find anyone in Brooklyn who ever heard of Townsend Harris, although he is buried there and traveling Japanese make pilgrimages to his tomb. As Mr. Dooley, our sage humorist re-

marked: "Whin we rapped on the dure, we didn't go in, they kim out!"

They did, indeed, come out! What, may I ask, would have been the result in Japan if 75,000 Americans had suddenly settled down on Satsuma? How "brotherly" would the clansmen have been toward such an invasion? How large a share would they have been given in the management of affairs? What then is the real grievance? If it be pride, then what becomes of the boasted affection? "It is a small love that shies at a little pride" reads an old adage. Is it because land rights are disturbed? This affects all foreigners variously in different States. Is it because the right of naturalization is denied? There were 6, 646,817 white foreign-born males of voting age in the United States in 1910. Of these only 3,034,-117 were naturalized, or but 45.6 per cent. Naturalization does not seem, therefore, to be essential to either happiness or prosperity. In the matter of equal rights there may be just debate. But people must first get used to each other before they can be fully accepted in any community. The Japanese are in effect our newest arrivals.

That so many have won esteem and position already is quite remarkable and ought to soothe the sensitive. The vast mass of Americans hold the Japanese in high honor. Courage and address always carry credit. The superior man, as Confucius would say, is above race pride and race prejudice. If he is truly superior he does not

think of inferiors at all, except in a desire to aid them. Much of the Pacific Coast dislike comes from classes that are actually inferior to the Japanese. They are disturbed by their superior industry, skill, and thrift. Yet these are resources with which the Japanese must survive and by which they will conquer the temporary inimical conditions.

To conclude, I am unable to find that there exists a just grievance on the part of the Japanese in America, or a proper cause for prejudice on the part of the anti-Japanese agitators. So the situation will adjust itself if not meddled with too much by politicians and demagogues in both nations. As Mr. Gladstone once remarked in the crisis between Great Britain and the United States over the Venezuelan boundary question, "Only common sense is necessary."

OBSERVATIONS

BY HON. THOMAS J. O'BRIEN

Ex-Ambassador to Japan

DURING four years—July 1, 1907, to August, 1911—I was the American Ambassador in Japan. The political and social opportunities afforded by such a residence were naturally great, and these opportunities were not lost sight of. As a result, most of the prominent men of the country became well-known to me personally—especially those in public life, and among these many became my close and valued friends. The characteristics, the hopes, and the ambitions of the Japanese people were not difficult to comprehend, while the aims and the policies of the Government were never apparently concealed from me. I look back upon my years there as among the most interesting and agreeable of my life, and I came away having a profound sympathy for the people of that country. Their problems are many and difficult. In almost every direction perplexities confront them, yet the people are loyal and patriotic and their statesmen are wise beyond belief.

On my arrival in America from an European

post, and later, on reaching Japan, discussion in the Press and among the people was at its height over the question of the immigration of Japanese laborers to the Pacific Coast, especially to California, and also over the question of segregation of the Japanese school children in San Francisco.

Mr. Roosevelt was at that time President, and Mr. Root was Secretary of State. Neither was inclined to underrate the importance of the situation, but could find no better solution of the controversy as affecting immigration than the restriction by the Japanese Government itself of its laboring population from our Pacific Coast. They had been coming in considerable numbers, following the war with Russia, and certain elements in California—perhaps constituting less than a majority—were bitterly opposed to the intrusion of this class of workers, and through representatives in Congress and by direct appeal to the Executive were striving to secure some sort of relief. Labor organizations along the Pacific Coast had succeeded in placing the working class, both skilled and unskilled, on a very high plane of prosperity and had reached a point where the rate of wages and the hours and conditions of labor were quite to their satisfaction. Japanese immigrants, being strangers in the country, for the most part ignorant of the language and customs of the people, and having in their own land received pitifully low wages and having lived in the most inexpensive and primitive state, were willing to accept on this

side any wage which would bring them employment, and this, it was claimed, threatened to undermine the whole labor system of the Pacific States.

The situation was serious and promised to become a source of much anxiety to the Government at Washington. It was my early duty to represent to the Government of the day the sentiment obtaining on this side of the Pacific and to press for such a change of policy as would put an end to the agitation in both countries and relieve the situation from the strain of a possible disagreement. It should be said that the suggestion was received in the utmost good temper, and after much negotiation it was arranged that no laborer should be provided with a passport entitling him to land at any port of the continental United States. The growth in population of Japan was such that in the recent past the problem of finding room for the excess was serious. This difficulty had, however, become in a measure modified through the acquisition of Korea and the territorial rights obtained in Manchuria through the then recent war with Russia. These outlets aided in no small degree in smoothing the way to a more ready solution of the question raised by the United States.

It must be understood that the Japanese had many ships crossing to and from the Pacific Coast of the United States—that these ships had been procured and were being sailed in large part to accommodate the immigrant traffic between the

two countries, and that the ownership of these transportation facilities was in the hands of the influential and wealthy portion of the Japanese people. The proposition to abandon such lucrative business met with vigorous protests from the shipowners, but the agreement had been made and was adhered to through the integrity and moral courage of the Government. We all know that the Japanese are a sensitive and proud people and naturally they were hurt by the knowledge, so plainly brought home to them, that their immigrant population was unwelcome in the United States and that a continuance of the immigration would be embarrassing to us.

The arrangement was unusual, but it has served an excellent purpose without to any apparent extent endangering the friendly relations between the two countries. It meant what most statesmen would have considered a loss of national prestige, to say nothing of the penalty arising from the harmful and substantial shrinkage of revenue.

It is still a matter of doubt with me whether the unthinking population of the United States, which has in the past so readily expressed a feeling of suspicion as to the sincerity of the Japanese people, have ever fully realized the uncommon request which we were making, or the dignity and true wisdom shown by the Japanese in yielding. Happily there are growing evidences of a decrease of hostile sentiment upon our side of the ocean and an increasing desire for more friendly relations.

A characteristic of the Japanese people is loyalty to the Emperor and his government. There is still another, equally worthy, viz., outspoken gratitude for kindnesses received from alien people. The latter characteristic especially interests us. They have a deep-seated confidence in the good faith of the people of the United States; they consider themselves vastly indebted to us, and it would be impossible to make them believe that any matters of difference which could possibly arise would have the effect of alienating the two governments. It is a pleasant reflection that during my residence in the country, a period when a feeling of antagonism might have been expected (if we except the sayings of a few irresponsible newspapers), I never heard or learned of any hostile declarations or threats on account of our attitude. The people of the country are heroic in battle, and yet I do not believe there is a love of war.

There is no other nation in the Far East, except Japan, whose ill-will should give us the least concern. Japan has been and is still ready to maintain with us the most cordial relations. If this is true it should influence those among us who are feverishly anxious to build and maintain a vast navy in the Pacific. If my estimate is correct, and if the occasional misunderstandings which are likely to arise should be managed in a diplomatic fashion, a continued good understanding will always result.

The arrangement touching peasant immigration

to our Pacific Coast, made in 1907, still subsists, and I believe it will so continue unless our attitude should substantially change—a thing which we cannot anticipate in the near future. The excepted class,—scholars, students, professional men, merchants, and others, whose presence in the country could not be expected to influence labor conditions,—might well be admitted, and if admitted should be allowed citizenship. They would become upright, law-abiding Americans, and we might with the utmost confidence rely upon the sincerity of their political action. Accordingly it seems to me that all genuine lovers of justice and fair dealing in our country—all well-meaning people who would encourage and aid the advancing civilization of a near-by nation, eager to adopt whatever is best in our different standards—all those who are lovers of peace and good understanding—even all those whose motive is no higher than to encourage better and larger trade relations—should look with a kindly eye upon the people of Japan. Given an opportunity they will keep step with us and with other Western nations in education, in art, in the sciences, and in all those elevating influences which change peoples from a condition of ignorance, stupidity, vice, and wickedness, and speed them along the great highway of better things. The educated classes fully understand the reasons for our attitude of exclusion and for the most part do not complain. I am safe in including in this class the high-minded and intelli-

gent men who form the Government of the day, and I am confident that as our objection is brought home to the masses in a friendly fashion,—if our attitude shall be based upon economic considerations of high importance to us,—instead of resentment there will be gracious acquiescence.

It is a matter of the most profound regret that Count Hyashi and Count Komura, successive Foreign Ministers, and Prince Katsura, the Prime Minister, whose duty it was to deal with the critical questions arising while I was in the country, have died since the negotiations were concluded, and I am glad of the present occasion to pay a high tribute to their friendship, sincerity, and wisdom.

By reason of my more intimate knowledge of the country and the people I have been led to make this contribution more personal than would be expected from others, but I rest in the hope that the unusual circumstances may serve as a sufficient apology.

A RED CROSS MESSAGE

BY MABEL BOARDMAN

Chairman, Executive Committee, American National Red Cross Society

NATIONS, like individuals, have their virtues and their vices. The virtues of each should be emulated by all. The vices of each should be corrected by the nations to which they belong, but by international charity forgotten by the others.

To Japan the world is indebted for the lessons that so many of her virtues set before it. Those virtues which find their especial exemplification in the Japanese Red Cross are among the finest. Nowhere else may be found a higher type of patriotism, nowhere a more universal love of country. To die, if need be, for his country is so great an honor that even a man's family accept his loss as too hallowed for outward show of grief. Yet the Japanese people do not wait for the day of war to give sudden and spasmodic expression to their patriotism, but in the quiet time of peace their love for Japan finds constant daily expression in the support of her

Red Cross. Nearly two million of her people—men, women, and children—are enrolled under its banner. Not only does it stand to them as the highest expression of their patriotic devotion to their country, but as the exemplification of the noblest type of humanity, humanity to all mankind.

Our old-fashioned virtue of chivalry, so often neglected in the selfishness of modern life, finds its unforgotten counterpart in the Japanese spirit of bushido. Animated by their own patriotism and by this virtue of chivalry or bushido, her people act with kindness and courtesy to those of her enemies who in the changing fortunes of war become her prisoners. The man who has fought for the sake of his country is a man Japan respects, and her conduct towards her prisoner guests gives many a Western nation an example that is well worth following.

At the time of the war with China, Japan announced to all the other signatory powers that though China had not then signed the Treaty of Geneva, which therefore annulled the obligations, Japan would stand by all its provisions. During the late war with Russia the Russian Government sent funds to the Japanese Red Cross to aid in the care of the Russian wounded prisoners, such was its confidence in the principles of that Society. It is the inspiration of such patriotism and such humanity that has enabled Japan to create a Society not only capable of caring for her own sick

and wounded, but that can and does care for those of her enemies.

Japan has shown no egotism in her desire to learn. Earnestly, faithfully, and modestly, she has studied and has tried to learn all the best there was to be found in the work and organization of her sister Red Cross societies. Nor has she been willing to be a receiver only, but willingly has done her share for the aid of all. Though suffering from the wounds of the greatest war in her history, the Red Cross of Japan poured out of her heavily drained treasury nearly $150,000 to help the victims of the San Francisco fire and earthquake. Her Majesty, the late Empress Haru Ko, who was a devoted patroness of the Japanese Red Cross, three years ago gave $50,000, the income of which is to be devoted to the encouragement of the peace activities of the International Red Cross work. She herself wrote an exquisite little verse of that universal love which overflows the boundaries of the empires unto lands beyond.

It is for this example of patriotism so finely and so continuously expressed through her Red Cross, for her chivalry in the treatment of the prisoners of war, for her patient faithfulness in acquiring knowledge, and for her international assistance to lands beyond the boundaries of the Empire that our American Red Cross sends its message of gratitude to Japan.

Kipling has said:

"For East is East, and West is West;
And never the twain shall meet."

But met they have under the same great flag of humanity, carried and revered by all nations—the Flag of the Red Cross.

LEST WE FORGET

BY JOHN FOORD

Journalist

It may sound rhetorical, but it may also turn out to be true that "when history shall have placed all the great political events of the nineteenth century in their proper perspective, none will bulk larger in the eyes of posterity than the appearance of Commodore Perry's fleet in Japanese waters." The obvious reason is that this event began a complete revolution in the relation between the West and the East by awakening to a consciousness of its power an Eastern nation which, for the first time in history, has shown itself able to assimilate in great measure the civilization of the West without surrendering its own, and thus to assert a claim to take rank on a footing of equality with the Great Powers of the West in the arts both of peace and war. When, therefore, the Island Empire, whose seclusion for three centuries was broken in upon by the bearer of a letter from the President of the United States, became the defender of the principles and policy which this Government had deliberately adopted

and steadfastly maintained in its efforts to conserve the commercial interests of its citizens in Eastern Asia, it was inevitable that the sympathy of the American people should be on its side. The fact was freely recognized that Japan had gone further than this country was prepared to go in submitting her case against Russia to the arbitrament of the sword. This she would hardly have done but for the lessons she had learned after the war with China in 1894—a war whose fruits she was not allowed to reap, although they were gathered in by Russia almost without an effort. It had become an accepted axiom of Japanese statesmanship that Korea was a dagger aimed at the heart of Japan, and it was sufficiently evident that no nation could regard with equanimity the prospect of an easily fortified peninsula, lying almost within stone throw of her shores, being absorbed by an aggressive military power.

Hence, in 1904, the world was called upon to contemplate one of the most remarkable situations in all history. The battle of human freedom which was won against the hosts of Persia at Marathon and Salamis was then being waged by a people of unmixed Asiatic blood against an Empire calling itself European, and claiming to be the champion of white men against the yellow races. This is surely a fact to be remembered by people who are frightened by the bogey of a regenerated Asia, equipped with the weapons of modern warfare but filled with the lust of conquest. We owe it to

Japan that we have not to-day another Europe facing us, on the other side of the Pacific, garrisoned by hundreds of thousands of Chinese troops bearing modern arms and trained by European soldiers. With the defeat of Japan the dominion of Russia would have unquestionably been extended to the Yellow River, that of Germany would have been enlarged to meet the Yangtsze, that of France prolonged from Indo-China into Szechuan, leaving that of Great Britain to occupy the unclaimed space between. There could have been no stable balance of power between such forces, dividing among them, in the shape of spheres of influence and of sovereignty, a dismembered China. The inevitable conflict for supremacy, sooner or later, would have ensued —a conflict envenomed, sanguinary, and destructive beyond all precedent—with only this certain issue, that the victor would dominate Asia, and that with this dominance would come the reduction of the United States to the rank of a secondary Power on the Pacific. From a standing menace, equally to the peace of the world and the future of the United States, Japan saved us in 1904. Have we so soon forgotten the magnificent prowess and the scrupulous honor of the country which performed that feat, as to listen with patience to brainless twaddle about the "yellow peril," and reckless aspersions on the good faith of Nippon?

INDUSTRIAL DEVELOPMENT

BY WILLIAM SKINNER

Former President American Silk Association

"AMERICA'S message to Japan." What could it be but a message of friendship; a message of good cheer; a message of admiration for a country, which during the past sixty years has emerged almost from the Middle Ages to the foremost rank in civilization?

Japan's industrial development is the marvel of the world. Here in America we think we have achieved much, but it has taken us two hundred years to do what Japan has accomplished in the short period of sixty years.

When I first visited Japan in 1889 there was no Parliament, and as the railroads covered but a small portion of the island, many of the smaller cities were not easily accessible to the tourist. I saw enough at that time, however, to realize during my next visit, twenty years later, in 1909, what marvelous changes had taken place. To me, as a silk manufacturer, the changes in the silk industry were most apparent. From a small beginning in 1876, Japan last year exported 27,000,000

pounds of raw silk, of which 20,000,000 pounds came to the United States. In view of this fact any serious misunderstanding between the two nations seems to me to be inconceivable.

On both of my visits to Japan I was everywhere received most cordially with a hospitality that apparently knew no bounds. And as to the generosity of the nation, we Americans do not forget that, following the San Francisco earthquake, the Japanese Red Cross contributed over $100,000 to the sufferers. Such gifts create friendship.

Again speaking from the view-point of a manufacturer of silk and as a well-wisher of Japan, I feel that when China has adopted the European methods of reeling raw silk, she must of necessity become Japan's rival, and for this awakening Japan should be prepared.

From time to time differences are bound to arise between our own nation and Japan, but all talk of any serious misunderstanding is unthinkable. The United States and Japan must forever be Allies in maintaining peace on the Pacific Ocean.

WORLD UNITY

BY HAMILTON HOLT

Editor, *The Independent*

If the Pacific Ocean is to be the theater of the world's future civilization—and the Great War in Europe is helping to bring this about—then there are no two nations on the face of the earth which should be better friends than Japan and the United States.

At present the historic friendship between these two Powers is strained. A suspicion has already been engendered in each country that the other cherishes hostile feelings towards it and is preparing to make war upon it, and yet each knows that its own war preparations are not directed against the other. This is the condition in which Europe found itself before the Great War. Ways must be devised to remove this misunderstanding between Japan and the United States.

I am glad that a group of gentlemen in Japan have united in sending a message of good will to the United States, and that we are to reciprocate in this message of good will to Japan. The volume from our Japanese friends contains among

others a very remarkable article by Count Okuma, Japan's sage and premier. The most significant sentence in that article, it seems to me, is the following: "It is Japan's mission to harmonize the Eastern and Western civilization in order to help bring about the unification of the world."

I am proud to believe that the United States, too, seems destined to play an equally important though different rôle in the movement toward world unity. The United States is itself an example to the nations of the world as to how different states can live together in peace and harmony under a reign of law. The United States is the world in miniature. It is a confederation of forty-eight sovereign states. It is the greatest league of peace known to history. It is a demonstration that all the races of the earth can be brought together under one form of government, and its chief value to civilization is a demonstration of what this form of government is. The "United Nations" will follow the United States. A "Declaration of Interdependence" will follow the Declaration of Independence.

Let Japan understand, however, that despite the fact that the federal system of the United States is the pattern that the nations of the world must follow if they are to obtain peace through justice, the United States has never up to this time played an important part in world politics. My country has always heeded rigorously George Washington's advice to avoid "entangling alliances." Con-

sequently the United States has had no foreign policy as have most other nations. The American people have given their attention almost exclusively to domestic concerns. They are sincerely peace-loving. When they have offended other nations it has been usually from ignorance or indifference to international usage. But whenever foreign problems are presented to them clearly they can always be depended upon to decide them in accordance with the principles of justice and good neighborhood. Accordingly as the United States comes to realize the fairness of Japan's contentions I look to see the misunderstandings between Japan and America gradually disappear. In the meantime I beg Japan to have patience with us and to overlook any apparent discourtesies.

On March 31, 1854, Commodore Perry, in behalf of the United States, signed with Japan a treaty of commerce and friendship which opened Japan to the world and inaugurated the most remarkable political and social revolution known to history. The first sentence of that treaty reads as follows: "There shall be perfect, permanent, and universal peace and a sincerely cordial amity between the United States of America on the one part and the Empire of Japan on the other and between their people respectively without exception of persons and places." This is the spirit that I am sure will prevail between Japan and America despite the clouds on the present horizon. Together these two nations must work toward world unity so

as to hasten that day when as Victor Hugo prophesied: "The only battlefield will be the market opening to commerce and the mind to new ideas."

EARLY FINANCIAL RELATIONS

BY HENRY CLEWS

Banker; Author, *Fifty Years in Wall Street*

Soon after our Civil War and in the early part of the first term of General Grant as President of the United States, Japan sent a commission, of which the late Prince Ito was the chairman, to this country to learn about our money system with a view to revising their own. They were accredited with strong letters to the President of the United States, so President Grant recommended to the commission that they come to New York to make a study of financial matters. I spent several weeks advising with them and on their return home they made a report strongly recommending the adoption of the plan here agreed upon, the main feature of which was the decimal system for their money and bond issues.

In my company the commission visited the Sub-Treasury, the Custom House, banks, and other public institutions where we were most cordially received. The members of the commission also met many of our leading merchants, and proved themselves ready pupils in acquiring

knowledge of the detail matters relating to our mercantile affairs.

From what the commission learned in both hemispheres Japan adopted a new financial system, making a complete change in business and money affairs, with such radical results and amazing success that it astonished the world. Japan took, in the main, the United States for a model, and sent instructions to me as her appointed agent to have different denominations of bonds and money engraved in their own language. The National Bank Note Co., which was the lowest bidder, was awarded the contract for the engraving of the Japanese bonds and currency, and after the new system was put into effect I received a very flattering letter from the Secretary of the Treasury of Japan thanking me for my services, and accompanying the letter was a very handsome pair of Japanese silver vases as a souvenir of the successful completion of my work in behalf of the Japanese nation. The Japanese government afterwards acted in conformity with my earnest recommendation by adopting the decimal system and also issuing bonds in denominations similar to ours, thereby making their former insular system conform to the monetary basis of other great nations. From being walled in financially Japan thus placed herself in reciprocal monetary relations with all the world. At a great banquet given in his honor by the Japan Society, Baron Takahira, Ambassador to this country from Japan, stated

that "the adoption of a modern system of finance by the oldest dynasty in the world—taught to her by Henry Clews, representing the youngest of the great nations—was an achievement only second in importance to the opening of the ports of Japan to the commerce of the world by Commodore Perry in 1854, and as beneficial and far-reaching in its results."

Through my efforts generally in behalf of the commission I made many strong friends in Japan among their most prominent officials and citizens, and Prince Ito afterwards always spoke of me as his financial teacher. I kept up a continuous correspondence with him up to the time of his lamented death, my last letter from him being received just ten days prior to his assassination. There has seldom been a man of great prominence from Japan visiting this country that I have not met, and the late Emperor, in recognition of my gratuitous efforts in serving his country, conferred upon me the decoration of the "Order of the Rising Sun."

I may mention that the first bonds issued by Japan were payable in pounds sterling in London for an amount equivalent to ten millions of dollars, and these were negotiated by the Orient Bank of London, with the coöperation of my firm. This was a great success.

Little did I think when first I shook hands with Marquis Ito that he was to become one of the leading figures in the diplomatic world. Before

his untimely death he ranked with Gladstone and John Hay, and no English-speaking citizen can do him greater honor than name him as one of the trinity of these great lights of their generation.

I have the highest respect and admiration for the Japanese people, and I have watched their forward stride until they have placed their country in the front rank among the great nations. It is a matter of deep regret to me that owing apparently to slight labor troubles some friction and misunderstanding have arisen that have led some of their people to believe that our citizens were opposed to theirs. Surely no one in the eastern part of our country, where so many Japanese have settled, for one moment harbors such an idea. In many respects the Japanese are models of industry for our own young men to pattern after. The Japan Society in America is a useful organization and is doing great and good work. Our people and theirs meet in the most cordial manner and no one who has attended any of the numerous meetings has any doubt of the kindly spirit in which we look upon each other.

The Order of the Rising Sun is truly well named as the advance made by Japan in fifty years has been phenomenal. To-day the Emperor might well create a new order and call it the "Order of the Noonday Sun," as their brightness as a people entitles them to the highest respect and esteem, and their sun will never set.

SINCE THIRTY YEARS

BY HON. LARZ ANDERSON
Ex-Ambassador to Japan

We should all be grateful indeed for the issue of the "Message" that came to us from Japan not long ago, for it brought authoritative information from Japan's great men and leaders to many here who did not know Japan, but who were willing to learn, and whose interests and sympathies have been awakened by these earnest expositions of Japan's attitude and ambitions which came to many of us as revelations. But a message from our land to Japan in reply must be one more full of appreciation than of information, for the Japanese already know us so well and for years have studied our Constitution and politics and taken notes of our methods and manners, till there is little new that we can tell them. But we can reply to them out of our hearts, and especially I feel this must be my own case, for I have known Japan so long and so well. For years eager students have come from Japan to America and gone back with stores of what they have learned and have experienced, and these returned students

are now of immense importance, for they can be loyal to and aid both countries because of their understanding of each nation's ideals and purposes. They are able and intelligent men and women who have studied in our American institutions, and they are a most valuable link in our international affairs, for out of their experience they can understand our weakness as well as our greatness. They are now in the high places in their land, and their sympathies and coöperation are greatly to be valued, and I feel sure that any American Ambassador may look to them at all times to work with him for the good of both nations.

My first visit to Japan was almost thirty years ago; and my second visit almost twenty; my third visit was five years ago, in a semi-official manner, for I was of the company of the American Secretary of War, Mr. Dickinson, when we stopped over in Japan on the way for a trip of inspection to the Philippines; and my last visit was three years ago, when I came to Japan as Ambassador of my country. My last visit was the realization of a dream which I dreamed during my first visit, and there is indeed no land where reality and dreams are so confounded as in Japan, for the reality often seems a dream, as the dream proves a reality. I have always found Japan to be a Wonderland, and have never been disappointed on my repeated returns there, for although many and great outward changes had taken place during

those years, yet each time I saw that there still remained unchanged behind all the same great National Traits that are among the finest which have been granted to mankind, and which flash out every now and then, even in these modern material days, in some splendid act of self-sacrifice or heroism, of loyalty to Emperor, to Country, to Family, or Tradition, which is so fine, but now, alas! so out-of-date in the rest of the world that it is scarcely understood or appreciated.

There may be two kinds of people; first, those who come near to understanding the Far East, who find it and feel it; and second, those who have no flare for the Far East, and distrust and dislike it. If so I belong to the first class, to which also belong, I believe, all those that know the Far East best. And, knowing Japan as I have known it, for I have always kept up relations with the simpler friends I made during my earlier visits of many years ago, and for many official associations in my later experiences, I may say that I have never been disappointed in my unofficial friends or in my official relations, and by "never" I mean in comparison with experiences among mine own people. I have good reason for what I say, for no Japanese friend has ever failed me, and during my official life I had the happiest of relations without a single ripple to trouble the waters. And so I know that East can meet West, although verses have been written to the contrary, and I am happy to have this opportunity

to record these facts. The Japanese are among the most responsive of people, and behind a formal mask of serenity and imperturbability they are very appreciative and respond quickly to all expressions of sympathy. Our first American representative to Japan, Townsend Harris, was quick to see this, and early won his way into the hearts of the people of Japan by proofs of his confidence in them, and every American Minister and Ambassador since then has, I am sure, tried to emulate this first great representative in this effort.

Humankind includes many different races and peoples, but Humankind is governed by certain great Principles notwithstanding that these races and peoples may differ greatly in characteristics and point of view. And so whenever these differing races come to an issue in their relations, the first and most vital thing to do in seeking a settlement, is at once frankly to recognize and acknowledge that they are racially different, and yet to believe that they are each probably seeking the same end in their different ways. Too often the mistake is made in taking it for granted that all Peoples should see things in the same way, while it is obvious that Nations of different past and traditions may look at an issue from different points of view and yet each be honest in its intention. As all Peoples belong to Humankind there must be some point at which they can meet, and by tact and discretion and

patience the originally different views, striving for the same end, can be reconciled.

Out of this awe-inspiring war in Europe, some good may come. For this war is proving that to-day great Principles are greater than great Princes or Peoples, since Japanese and Anglo-Saxon and Latin and Slav, each great but greatly differing in race and temperament, are fighting side by side for the same great Principles. So we may feel sure that Japan with her long Imperial history and the United States with its short story of successful Democracy, each great, but each great in a different way, will always find some essential Principle of Humankind, common to both, which is greater than any difference between them can be, and which will cement their relations in all times.

COMMON IDEALS

BY HON. GEORGE W. WICKERSHAM
Former Attorney-General of the United States

MODERN Japan is founded upon principles enunciated in the "Imperial Oath of the Five Articles" one of which is "Knowledge shall be sought for throughout the world." This is the wisdom of the East. More than three thousand years ago, King Solomon wrote:

Yea, if thou criest after knowledge and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures, Then thou shalt understand the fear of the Lord, and find the knowledge of God.

Paul, the great Christian apostle, gave expression to the same thought when he said, "Prove all things; hold fast that which is good." The religious philosophy, of which these counsels form a vital part, is that upon which the civilization of America has been built. In 1854, Commodore Perry broke through the wall of hostility to the outside world and indifference to new things, in which for two hundred and fifty years

Japan had wrapped herself, and recalled to her the ancient teachings of Asiatic wisdom. Like the sleeping beauty in the fable, awakened by the kiss of the fairy prince, Nippon awoke at America's appeal to a new and larger national consciousness. Her first step was to abandon all pride of opinion, and to send her sons far and wide to study the wisdom and the accomplishments of Europe and America. In the light of the knowledge they gained, Japan remodeled her entire civilization. She introduced steam and electricity in all their manifold applications. Steam railroads, telegraph and telephone lines, electric trolley roads, and electric lighting, spread rapidly throughout Japan. The narrow streets of the ancient cities gave way to the broad avenues and spacious places of Tokio and Kioto. Osaka and Kobe and Yokohama became hives of new industry. Indeed, the city of Tokio itself, built since the Meiji, is the visible expression of the grafting upon Japan of ideas of Western civilization, and their somewhat uneven rootage and growth. But deeper than all these material things was the awakening of the rulers of Japan to a recognition of the value of the individual man in the modern state. "Knowledge," said Daniel Webster in his oration at the dedication of the Bunker Hill Monument, "is the only fountain, both of the love and the principles of human liberty." So, we find another of the Five Articles of the Imperial Oath is this: "Officials, civil and

military, and all common people shall, as far as possible, be allowed to fulfill their just desires, so that there may not be any discontent among them."

The abolition of the feudal system, and the establishment of a system of compulsory education, led to the codification of the civil law of the Empire, framed in harmony with modern ideas of jurisprudence, and yet in conformity with the traditions of the Japanese people. The publication of the various Codes from 1880 to 1889 was followed by the surrender by the United States and the European Powers of their extra-territorial jurisdiction in Japan, thereby admitting her into full companionship with the civilized Powers of the modern world. With her new jurisprudence, a new principle was born among her people. As Dr. Hozumi says, in his *Lectures on the Civil Code*, in the evolution of her law, from being rules of *duty*, laws had become rules of *right*. These rights were enforced in the new courts established throughout the Empire for the administration of justice according to the laws which, while in theory promulgated by the Emperor, in fact were adopted by the Parliament of representatives of the people. For by the Constitution of Japan, the legislative power is exercised by the Emperor only with the consent of the two houses of the Imperial Diet, and no law can be enacted, and no tax raised without the consent of the people's representatives. It is true that these

representatives are selected by the exercise of a restricted suffrage, for Japan, while exhibiting an extraordinarily rapid progress in certain directions, has proceeded with cautious deliberation in others. But the recognition of the new principle of the right of the people to be governed only by laws made by their representatives, is the birth of an idea whose growth is as irresistible as the spread of a forest fire. The right of all men to life, liberty, and the pursuit of happiness was declared in the proclamation of American Independence of Great Britain in 1776 to be one of the "inalienable rights of man." When the Emperor of Japan declared that both officials and the common people shall so far as possible be allowed to fulfill their just desires, he opened the door to the fullest political liberty for the men of Japan. Political liberty, as Thomas Paine, the American, wrote, and the National Assembly of France in 1791 declared:

> Political liberty consists in the power of doing whatever does not injure another. The exercise of the natural rights of every man has no other limits than those which are necessary to secure to every other man the free exercise of the same rights; and these limits are determinable only by the law.

Universal education fits an increasing number of young men to participate in the duties and privileges of citizenship, and unless they are admitted to it, they will not be allowed to fulfill their just desires, and there will be discontent

among them,—contrary to the Emperor's oath. Sooner or later, those in whom power is vested come to realize that there can be no stable government where any large class of citizens feeling themselves competent to exercise the franchise are denied that right. It is a fact of deep significance that the first Oath of the Five Articles declares: "Deliberative assemblies shall be established and all measures of government shall be decided by public opinion."

When the gates of privilege and autocracy are once opened, be it ever so little, the rising tide of Democracy sooner or later will force them wide. Its force is irresistible.

Contemporaneously with this awakening of Japan to Western ideas and institutions, has come a great industrial and commercial expansion, which has been aided by economic machinery similar to that in our own country. The limited liability corporation, or Société Anonyme, was found there, as in the United States, to be an indispensable factor in the conduct of great enterprises, affording as it did an opportunity to combine a large number of small contributions, with liability restricted to the loss of the amount so contributed. But so far as I am aware the great partnerships of corporations known as "Trusts" have not been developed in Japan, and there have been as yet no "swollen fortunes" of such disproportionate size as to occasion apprehension and call forth legislation to protect Democracy

from the insidious influence of Plutocracy. But the conduct of industry on a large scale requires a study of conditions affecting commerce with every country whose markets are open to the products of another. Perry's primary object in visiting Japan was to secure an opening for American commerce. To-day Japan exports to America for sale in our markets more than America sends to her. American trade with Japan thrives because the administration of justice in Japan secures to the foreigner within her borders protection in his rights in exactly the same degree which it guarantees to her own citizens. The manufactures and the exports of Japan have increased in exact harmony with the increase of her knowledge of the needs of other peoples and the best means of supplying them. The great development of her natural resources and her success in war, as in peace, have been the result of applying the scientific principle of subjecting every theory to the test of practical application, and rejecting ruthlessly whatever would not stand the test.

Surely, in all this, we see a nation traveling the pathway we too trod in earlier days. America took what was best from other countries, and improved it with her greater freedom from convention, her superior initiative, her inventive faculties. We, too, earlier than Japan, declared the principles of manhood rights of self-government. We, too, found that "through wisdom is an house builded; And by understanding is it

established; And by knowledge are the chambers filled with all precious and pleasant riches."

Surely, there is much to draw the peoples of these two nations together. The civilization of both is now established on the same Oriental principle of seeking knowledge to get wisdom. The points of contact in our thought are far more numerous than the points of difference. If we in America will shun that pride of opinion whose growth is so apt to follow on the attainment of wealth and power, and recur to our ancient principles so well expressed in the Japanese Emperor's Oath, "Knowledge shall be sought for throughout the world, so that the welfare of the Empire may be promoted," the ties which Commodore Perry and the Emperor Matsuika forged in 1854 will be renewed with greater strength, and the most enduring of alliances continue between the two greatest nations whose shores are washed by the same Pacific Ocean.

THE RIGHTS OF LABOR

BY LOUIS D. BRANDEIS

Lawyer, Authority on Labor Questions, Arbitrator in Labor Disputes

HON. Kojiro Matsukata, in discussing "Japanese Laborers," gives a most interesting account of the social relation of employer and employee. He shows that the feudalistic conditions have not altogether died away and that personal loyalty to the master survives where the employer is wise and good.

Experience has taught England and America that wisdom and virtue of the individual employer can make but a brief stand against the incidents of the industrial revolution and the demands of democracy. The contrast between political liberty and industrial absolutism is sure to breed unrest; and the creation of large corporations must prove fatal to personal loyalty of employee to employer.

The introduction of the factory system—the substitution of the machine for hand labor and of the corporation for the individual employer—led to the exploitation of labor. In many com-

munities deterioration of the race set in before the danger was appreciated. Then we sought protection through the Factory Acts; but the protection was inadequate. The measures were too restricted in their operation and were not adopted until long after the evils of our system had borne bitter fruit. First, we tried to protect society by prohibiting certain child labor; for children of five or six were working in textile mills sometimes as many as sixteen hours a day. The earliest child-labor law was passed in England 113 years ago; but it imposed such slight restrictions that a quarter of a century elapsed before children under nine years were prohibited from working in the mills. Even now in some of our States children of twelve work in factories. It was forty-two years after the first child-labor law was enacted before British statesmen appreciated that the welfare of society demanded the protection of mothers as well as of children from excessive labor; and two generations more suffered greatly before women's working hours were reduced to nine.

There were ravages of occupational diseases before the need was recognized of laws to insure sanitary factory and proper working conditions. There were armies of crippled workmen before adequate safety devices were required to protect against accidents. There was long waiting before we entered upon the field of social insurance, although the need of workmen's compensation and of pension laws should have been obvious. It is

but a few years since we recognized that women need the protection of minimum wage laws. We are even now but awakening to the fact that the chaos of our industrial methods, and the lack of organization of labor supplies, call for the regularization of employment and make unemployment insurance imperative.

We have seen that while labor was often overworked and underpaid, many employers of labor were acquiring wealth so vast as to thwart our efforts for true democracy and to menace republican institutions. After heavy loss and much misery we are learning the essentials of "equal opportunity for all"; that the liberty which insures to each citizen the right to enjoy life, to acquire property, and pursue happiness, must be so exercised as to be consistent with the exercise of a like right by all others; and that a worthy civilization must rest upon social justice.

WHAT THE WEST MIGHT LEARN FROM JAPAN

BY GEORGE KENNAN

Author, Lecturer

In a recent editorial on the improved relations between Russia and Japan, the Petrograd *Reitch* said: "It was easy for us to make friends with the Japanese, after the war of 1904–5, because they always fought us like gentlemen."

To the dispassionate observer of wars, nothing is more striking than the difference between the spiritual attitude of the Japanese toward the Russians, in the war of 1904–5, and that of the combatants toward one another in the present conflict. If ever a nation was engaged in a life-and-death struggle for existence, Japan certainly was so engaged ten years ago; and yet, the magnitude of the issue involved never inspired a "Hymn of Hatred" in Japan, nor excited rancorous animosity in the hearts of the Japanese people. They fought the Russians as fiercely as either side has fought the other in Belgium or France; but they never hated their enemies, either nationally or personally, and never failed to do full justice to

Russian motives and conduct. In the course of two years' intercourse with Japanese soldiers and the Japanese people, between 1904 and 1906, I never once heard a mean, ungenerous, or bitter remark made about the Russians, their character, or their conduct of the war.

Soon after I arrived at Port Arthur, in the fall of 1904, I noticed that the Japanese Red Cross hospitals, in the zone of fire, were not flying the Red Cross flag; and when I inquired the reason for this, a Japanese officer told me, quietly and without emotion, that the Red Cross flags seemed to attract the fire of the Russian artillery, and they had therefore hauled them down. He made no comment, and one might have supposed that he regarded the firing on a Red Cross hospital as a natural and normal incident of war.

About the same time, I myself saw what seemed to be the deliberate and purposeful shelling of a long train of stretcher-bearers, who were carrying Japanese wounded back from the front; but no Japanese, in conversation with me, ever referred to this cruel and dishonorable act as an illustration of Russian barbarity. They simply ignored it.

A few weeks later, I was called upon to act as interpreter in an interview between two Japanese staff officers and three or four Russian prisoners who had just been brought back from the firing line. I feared that the officers might put me in an unpleasant and awkward position by requesting me to ask the Russians questions which, as

loyal soldiers, they could not properly answer; but I need have had no such fear. Not a single attempt was made to learn the state of affairs in Port Arthur, and not a question was asked that a loyal Russian soldier might not frankly answer without betraying his comrades, or the interests of his country. The Japanese would doubtless have been glad to know what the real state of affairs in the besieged fortress was; but to obtain the desired information by forcing or tempting a Russian prisoner to disregard his military oath and betray his comrades would have been a violation of the Japanese code of honor.

Evidences of Japanese chivalry and courtesy toward their enemies in Manchuria are so numerous that I hardly know how to make a selection from them; but every one who paid any attention to that war must remember the Japanese memorial service in honor of the Russian sailors who sank in the cruiser *Variag* at Chemulpo; the monument erected to the Russian soldiers who perished at Port Arthur; the memorial crosses put up over the graves of Russians who died between Liao-yang and Mukden; and the letter from the officers of the Japanese army to the officers of the Russian army, congratulating them on having had in their service so heroic a man and so devoted a soldier as the spy Vassilli Liuboff. The Japanese shot the spy, but they paid honor to his brave Russian spirit, and expressed the courteous hope that in the Russian ranks might be found many soldiers

equally patriotic and loyal. Does that sound like anything that we have heard from either side in the present conflict?

What, then, may the nations of the West, in the turmoil of war, learn from the greatest nation of the Orient? First of all, it seems to me, they may learn to hold their tongues and use their brains; to kill their enemies without insulting them; and to hit hard but fight fairly.

ELIMINATE THE BARRIERS

BY DR. DAVID STARR JORDAN
Chancellor, Leland Stanford Junior University

I BEG to join my American colleagues in an expression of sincere good-will towards the people of Japan. It has seemed to me the most pressing duty of good men of all the world to do their part in establishing friendly international relations and in breaking down the barriers between races and nations, which greed and vanity have done so much to build up. I have been in many nations and among many peoples and I have never found any form of race hatred that was natural to the people. It is always the result of outside agencies, operating in the guise of patriotism or religion, or else it has been excited by the fact or by the intention of war.

In my relation with the people of Japan, I have found them very much like the people of Europe, with the same thoughts, feelings, and aspirations, moved in general by the same impulses, differing as a whole in minor matters, the most notable of which is their abounding good nature, their helpfulness and cheerfulness even under adverse conditions.

Their customs are different from those of Europe —even as they wear different clothing. But these are matters wholly internal. Japan lived long to herself while Europe was finding her type of civilization, which, unfortunately, she has built up over dynamite. As a result, it has been hidden, not lost, in the dust of defeat, but it will be recovered after a time, and it may be part of the mission of Japan to help Europe as well as Asia to find herself.

The great War System, descended from mediæval Europe, weakened by commerce, culture, and internationalism, intensified and sharpened to its final doom by science, is now moving toward its death. It may perish soon or it may endure for another world calamity, but it is dying in its death throes nevertheless. And in these throes it has involved Japan, to her own misfortune and to that of the rest of the world. For it is a world calamity when any nation dissolves into the anarchy of war.

I cannot congratulate Japan on any war nor on any war's results. Her conflicts may have been inevitable under the customs of the War System, and in no case do we blame Japan as the wanton aggressor. But the facts of war remain. There can be no permanent glory or welfare of any nation apart from the welfare of its people. To be renowned abroad for skill or for courage is not a permanent asset. The standing of a nation depends upon the condition of its people. Are these industrious, comfortable, contented? Is there

reasonable progress on road building, railway construction, industrial and commercial development? Are the interests of the middle class and of the poor as well served as those of the rich? Are the schools adequate and well managed and are the universities enabled to maintain the high standards set before the war? Is a just and helpful policy at home esteemed of more importance than a vigorous foreign policy?

I hope that to all this favorable answers can be given, but I know that war, even an honorable war, is a great preventer of ideals. In every war the realities are sacrificed for visions, and after every war in the world the lot of the people for which the nation exists is rendered harder and more discouraging.

Let us hope that with the well-earned victory of the present war, Japan will suffer as few as possible of victory's inevitable evils. Let us look forward to the return of the "Old Peace with velvet-sandaled feet," of which the Japanese poets tell us, the Peace without which no nation may know welfare or progress.

JAPANESE STUDENTS

BY JAMES B. ANGELL

President Emeritus, University of Michigan

THE presence of young Japanese in American schools and colleges has had a marked influence in binding Japan and the United States together. The experience of the University of Michigan furnishes a striking example.

In 1873 the first Japanese student came here and remained until 1876. He won our admiration by his brilliant talents and won our affection by his attractive character. I refer to M. S. Toyama. He had a marked career as an educator after his return home. He wrote an influential tractate recommending the education of Japanese women after the manner of American colleges for women. Later he was made Dean of the University of Tokio and finally he was appointed Minister of Education. In 1886 this University conferred on him the honorary degree of Master of Arts.

Several other Japanese students who came here subsequently proved to be superior scholars and have held very honorable positions under their government, especially in the conduct of

financial affairs. I think that more than a hundred have been here, have made admirable records as scholars, and by their excellent characters and winsome manners have made the most favorable impressions as representatives of their nation on all their American acquaintances. What was true of them was true, so far as I have had opportunity to learn, of their countrymen generally, who have been in our schools of learning.

Through these Japanese scholars many Americans have been led to cherish the most friendly feelings towards their countrymen. On visiting Japan I found, like other Americans, that these students have carried with them such pleasant memories of their life here that they awakened in their friends and acquaintances there that kindly feeling, which has expressed itself in so many ways and so greatly to our delight. Among the chief agencies in cherishing the happiest relations between the United States and Japan we may justly and gratefully class the life of the Japanese students in our schools of higher learning.

THE LESSON FROM CANADIAN-AMERICAN RELATIONS

BY HARRY PRATT JUDSON

President, University of Chicago

DURING a hundred years now peace has been maintained beween the United States and Great Britain. The frontier between the United States and British North America is four thousand miles long. Within the century many questions have arisen involving the determination of that frontier under the various treaties, and involving also the interests of the United States and of Canada respectively. These questions have all been settled without any danger of hostilities between the two countries. The essential reason for such a situation lies by no means in the superior wisdom or virtue of the two nations concerned, but simply in these facts:

1. Neither nation has at any time desired to secure any unfair advantage over the other.

2. Each nation has preferred to yield its own contention on the disputed point rather than to have hostilities occur.

Such principles may readily be applied to the

relations between the United States and Japan. If the best thought of the two countries insists that neither nation shall try to take any action which might be in any way unfair or injurious to the other, and if each nation prefers to yield the matter in contention rather than to have physical collision occur, there can be no serious difficulties. But the two principles should be conjoined.

Meanwhile it should not be forgotten that there are individuals and groups of individuals in the two countries who are seeking to stir up trouble. They should not be permitted to succeed. In every case due weight, and no more than due weight, should be given to individual utterances of opinion. There are people in the United States who rather vociferously denounce Japan. Such people, with hardly an exception here, have no weight with the general community. It may easily be that there is a similar situation in Japan. Let us not be too hasty in supposing that individual expressions of opinion, in countries where free speech is universal, represent in fact the national sentiment.

Japan and America ought always to work together.

TWO NATIONS TEACHING EACH OTHER

BY SAMUEL T. DUTTON

Professor in Teachers College, Columbia University

NATIONS, like individuals, are engaged in educating themselves and in educating each other. The world is old, but nations are for the most part young and have much to learn. The present great war is evidence that some nations have not learned their lessons well and have not helped each other to learn wisely.

The relation which Japan bears to America is unique. She has been generous in recent years in recognizing what she calls her debt to us for aid, counsel, and instruction given her during the years when she was finding her place among the great nations. It is, of course, a matter of pride to us that she so regards us. If Americans were to be equally ready to recognize what Japan has taught us, the balance of benefits received would not seem large on either side.

In earlier days Japan learned from America lessons in popular education, public administration, banking, and the uses of labor-saving machinery. European employees helped her to estab-

lish various industrial undertakings and to use her natural resources. But she has always been outspoken in awarding the first place among her teachers to America. We have appreciated this. One who has been a teacher is glad to hear words of praise from his pupil. But if we have been a teacher of Japan, have we not also in a marked degree been her student? Is not Japan teaching us many lessons that we need to learn? We indulge in much pride because as a nation we have advanced rapidly in intelligence, wealth, and power, but America was colonized by the best blood of Europe and we have had as our heritage a boundless extent of fertile land, rich mines, and mighty forests with a variety of climate suited to every kind of product. Japan, on the other hand, is a country where only about fourteen per cent. of the soil is arable, and the thrift, skill, and care of her people in agriculture teach us a lesson to which we may well give heed. It is even a rebuke to our prodigality and wastefulness, reminding us that were we to practice the most common principles of economy and good judgment, poverty need not be known within our borders. In this matter of intensive agriculture we are like pupils in the kindergarten, and Japan is a good teacher.

Again, in the whole field of health, sanitation, and the prevention of infectious diseases we are compelled to admire and emulate Japan, especially in the department of military affairs. Dr. Seaman, after a thorough investigation of the hospital ser-

vice during the Russo-Japanese War, has written of their "real triumph" in making an unprecedented record, not only in caring for the wounded at the front and in the hospitals, but in dealing with infectious diseases in such a manner that only 3.5 per cent. of the sickness was due to that cause. This is a significant lesson for America, not because we are to become a military nation, but because this instance of rare success in preventing sickness is of universal value, good for every home and every community.

Another lesson that Japan has taught us is an æsthetic one. Her art is great and noble, not in the sense with which we view Western art, but rather as an expression of an entire people. In all painting, carving, architecture, and landscape design there is a truly national spirit, a delightful atmosphere of beauty which is peculiar to Japan alone. No other country has it to the same extent. America has not been an unwilling pupil to this lesson of beauty. We have learned to use and apply these canons of good taste which Japan teaches. Look anywhere you will, our house decorations, textiles, and even the dress of women are strongly influenced by Japanese art. In this one field alone we owe Japan a debt of gratitude.

There is little that we can now teach Japan in government, diplomacy, or international law. She seeks to be correct. The writer heard Baron Kaneko say that every army corps sent to the Russian War was attended by an expert in inter-

national procedure. Thus there were few, if any, violations of international law. What a lesson for some of the Western nations!

Japan claims to have learned something from America respecting elementary and higher education and her professors and teachers still come in large numbers to inspect our methods, but we may learn much from a system which is at once the most democratic in the world and at the same time the most perfectly organized and adapted to national requirements.

Baron Kikuchi in his excellent work on Japanese education attached much importance to the Imperial Rescript of 1890 and the two cardinal virtues upon which emphasis is laid, namely *loyalty to the Emperor* and *filial piety*. This implies that morals have a supreme place not merely in Japanese education but in her social life. Professor Nitobe in his lectures in America gave numerous instances where Japanese habits and customs are built solidly on moral foundations. That is a sufficient reason why Japan is a good teacher, for she is old and has had long experience in testing life and conduct.

Thus we see two nations teaching each other, and the broad Pacific cannot make the teaching vague or shadowy. As the years pass, the one nation potent in the East and the other influential and respected in the West will, we may hope, find many common fields for joint action in the interest of humanity and world peace. That great statesman, Count Okuma, was doubtless moved by the

same sentiment when in viewing the difficult problem in California he said: "Diplomacy, or law, or statesmanship will not work in this case. The power of Christianity, the teaching of the brotherhood of all men and universal peace alone will save the threatening situation." America as a nation will endeavor to remove any ill feeling or misunderstanding that may have sprung from the problem of immigration. The example of calmness and patience shown by both nations in facing this issue is the best possible proof of mutual confidence and friendship. In the East and in the West the two nations must place international honor and justice before national ambitions and must seek to lift the world of nations to a higher plane of frankness, respect, and coöperation.

"AMERICA'S FRIENDS"

BY JOHN FRANKLIN FORT
Ex-Governor of New Jersey

If the people of the United States only knew the Japanese people and their leading officials, even as little as I do, they would know that the United States has no better friend among the nations of the earth than Japan. The talk of hostilities between the United States and Japan is the veriest nonsense. There is not a real leader in Japan who does not wish for the closest relations of friendship with us, and they are absolutely sincere in it. If there should ever come trouble between the United States and Japan, it will be our fault and of our seeking, and that to me is unthinkable.

One of the largest societies in Japan is the "America's Friends Society." Viscount Kaneko is its President. He was educated in Amherst College. He speaks of Colonel Roosevelt as his dear friend. He speaks our language with a wealth of diction and elegance that would do credit to the most scholarly of our own people.

It was my privilege to enjoy an acquaintance

with the late Prince Katsura, thrice Premier of Japan, and the late Marquis Komura, her Foreign Minister in 1910–11. They were warm friends of America. So, too, Baron Takahara, the accomplished diplomat who was twice Ambassador of Japan to the United States. Likewise is Baron Shibusawa, Baron Takahashi, Dr. Soyeda, Governor Hattori of Kobe (who was educated at Rutgers in New Jersey), Mr. Asano, President of the great T. K. K. transportation line, and many others of their like and kind whom I have the honor to know. And the same is true, I have no doubt, in a very high degree of that prince among men, Count Okuma, the present Premier and grand old man of Japan.

As they are friends of the United States, so I believe it is true of our leading men as to Japan. The difficulty with us is that the "man after notoriety" seems always to get a hearing here, and gives out the wrong impression. "Hobsonism" has no great following, but it does, unfortunately, mislead certain people here at home, and gives a false impression of our Japanese sentiment and feeling.

The people of America are in general very friendly toward Japan and it is equally true that the Japanese reciprocate this feeling. Some recently published statements of Adachi Kinnosuke are worthy of our attention. What Japan wishes us to do, he declares, is to build a navy for the Pacific, to fortify Hawaii, the Philippines, and

Guam. Why? Because the two nations would both be safer and have stronger assurance of mutual friendships as the result of it. Our best customer in trade in the Orient is, and probably is always to be, Japan, and America is now and must hereafter be Japan's best customer in the West. There is not an interest in the Pacific that is not mutual between America and Japan. The uplift of the one is the strength of the other. All anti-Japanese talk and legislation is a crime against both nations. The United States should, and I believe does, dislike it more than Japan. The Japanese are just as earnest, just as honorable, and just as strong for continued good relations between the United States and Japan as are we. They are adopting our habits and our customs, as far as they think wise, and are teaching our language in all their schools. None but a friend does that. There cannot be given a single reason why the United States should not do everything in its power to increase and perpetuate a lasting friendship with the Empire of Japan. The Japanese are our equals. They are as earnest searchers after truth and knowledge as we. Their leaders have just as high purposes in government and industrial matters as we. They are quite as open-minded and honorable. Japan has no design on the United States other than to secure all the trade and friendship she can from us, and we are not honest if we do not confess that this is our purpose as to Japan. This pur-

pose on the part of each, honestly striven for, can not do other than strengthen the bonds of union between us,—a consummation devoutly to be desired.

THOUGHTS ABOUT OUR JAPANESE NEIGHBORS

BY EMERSON McMILLIN

Banker

THE true progressives! The people who, during the last half century, have shown the greatest aptitude for assimilating the best ideas and practices of western civilization. They need not be named; all know who they are.

After the great evolution was consummated during the third quarter of the nineteenth century, the men of Japan were soon in every country of the Western Hemisphere; in every community and mingling in all the walks of life; studying statecraft, finance, education, social ethics, and local customs, and winnowing the grain from the chaff,—garnering only the best. Turning aside from one of the oldest civilizations, and being a discriminating, almost an eclectic people, they were not burdened by the superstitious beliefs, and the baleful customs and prejudices, that hamper efforts for advancement of other people in both hemispheres. Their progress is evidenced in their stable form of government, unique in the

fact that its modernizing trend has come from above; their schools of mechanics, schools of science, their great University, their mastery of the transportation problem, their permanent provision for railroad and other government employees; in the creation of their army and their navy,—in all these, master minds are evidenced. Their intense seeking after knowledge and always for the best, is the marvel of educators, and other well-informed persons, who visit this progressive people.

The Japanese are our nearest neighbors of the Far East—the most modern great nation of the Eastern,—as ours is of the Western—Hemisphere. A friendship, frank and earnest, should bridge the broad Pacific. Commerce, the prosperity and happiness of the two peoples, the advancement of civilization, demand no less. Are there barriers to such friendship? Yes, there are some irritating, but we Americans think not insurmountable, nor even serious, barriers.

The American people, as a nation, are admirers and earnest friends of the Japanese. Locally, on the Pacific Coast, there exist social and industrial prejudices. The Californian, while admitting the Japanese are intelligent, industrious, and generally law-abiding, will frankly add, "but we do not want them." That is not an unnatural prejudice. The people of Japan would object to having an influx of foreigners to their Island Country with whom the Japanese could not com-

pete in agriculture. The prejudice of the Californian is, in part at least, complimentary to the Japanese.

Some of the Pacific Coast States have passed laws that discriminate against the Japanese people, laws that the people in other parts of our Union believe to be unfair. The validity of these laws is yet to be determined. If sustained by the United States Court it will be clear that our people have been within their rights. If the laws be annulled the people of the Pacific Coast will some day bless the Court for its verdict.

The Japanese, being a proud and high-spirited people, should not try to live in a locality where public sentiment is prejudiced. Why they should desire to do so, when the people of so many other states would welcome them, is not in evidence. If warranted in basing an opinion of the Japanese people, in general, upon the intelligence and high standing of those with whom I have come in contact, they are as well or even better fitted for citizenship, than any foreign people who seek homes in our land. Why should citizenship be withheld? Times are not propitious. Be patient. All thoughtful men will agree that exterior pressure will not remove prejudice, but only aggravate it. The wise men of America will know when times are propitious, and then Japanese citizenship will be granted, and the localities where Japanese are not desired will grow smaller and

disappear with passing years. For that day the men from Nippon can better afford to wait than the American people can afford to keep them waiting.

BUSINESS ORGANIZATIONS

BY HON. CHARLES H. SHERRILL
Late American Minister to Argentina

ONE of the wisest steps yet taken by that wise nation, Japan, toward bringing home to Americans the friendly intentions entertained toward our people was their sending on a tour throughout the United States a group of leading merchants representing the most important Japanese chambers of commerce. We would do well to consider why this step was taken because it will reveal certain fundamental facts which must be taken into account by all those seeking to permanently remove misunderstandings between the two countries.

In the first place, there is probably no class of the community more interested in the preservation of peaceful conditions than is the business man, for he well knows that war is bad business. For many years we have been accustomed to see business men in different localities banding themselves together into such non-political organizations as chambers of commerce, boards of trade, etc., in order jointly to benefit their communities in ways

which severally they could not hope to achieve. It is only recently that we Americans have realized the advantage to be gained by grouping all these commercial organizations into one national chamber of commerce, so that business could have a mouthpiece through which it could speak nationally.

European nations have long realized this element of strength, both defensive and offensive, which lay ready to the hand of the business world. We at last realize that too long have we allowed our governmental representatives to legislate for us without giving ear to the views of the very men from whom they receive their delegated power. So much for what chambers of commerce can do for us within our own borders. It remained for Japan to teach us that a very useful embassy of peace and better relations is a group of business men sent out with the authority of their home chambers of commerce and bearing greetings of cordial understanding to business men in another country.

In response to the invitation to contribute something to this sheaf of friendly greetings from Americans to Japanese, there is nothing I can say which seems to me more important, and certainly nothing which touches me more deeply, than to point out the excellent effects produced and produceable by such interchanges between responsible business men of the two countries as evidenced by the delightfully successful visit of the Japanese cham-

bers of commerce representatives to our shores. Such visits can now be reciprocated by us in a much broader and therefore more useful manner since the establishment among us of the Chamber of Commerce of the United States, and I am sure I can say for its Committee on Foreign Relations, that such delegations of business men are heartily appreciated, and warmly approved by our organization.

Upon this subject of fruitful reciprocity of acquaintance and business ideas one could readily speak at great length, but without in any wise adding to the supreme value of this new instrument of international goodwill, for which, as well as for many other similar ideas, we have to thank the practical ideality of our friends across the Pacific.

THE MESSAGE OF BIG BUSINESS

BY JOSEPH I. C. CLARKE
Editor, Special Correspondent

SENTIMENT is not implied in matters of trade, but long successful trading does make for friendly sentiment. It may not be as a trader, big or little, that we like to see our country pictorially personified, but where trading interests loom large between two peoples there is the best possible basis for mutual respect and confidence. It is with a fairly wide knowledge of the business man of America that I address the business man of Japan, and assure him that the world is big enough to allow both of us to live in harmony. Business is exchange with profit; where there is no profit it is not business. It may be added that where there is not profit on both sides exchange eventually ceases. In the belief that America's trade with Japan is on the basis of mutual profit, and that its extension is most desirable, I am writing these few friendly words. Over the façade of the Stock Exchange in London one may read the motto, "Each land requires what other climes produce," which might be extended to read as of civilized

lands, for it is with the advance of civilization that those new wants are developed in the home-land which only the products of other lands can satisfy. The limited range of domestic products does not suffice to meet growing tastes and greater means, and as the latter advance the demand for the extraneous in the end takes commercial toll of the entire world. No one knows better than the business man that this cannot be a wholly one-sided transaction. It cannot always consist of an exchange of gold against produce or manufacture: that would be too costly. The importing nation will expect to sell of its products to the outside world, and for choice to the nation from whom it buys the most, proving that we cannot go far from the primitive barter which marked the first attempts at business in the world.

In the modern story of Japan the rise of the business man has been so remarkable that it is a world's wonder. In our own country the business development of the last thirty years has been also great, bringing about huge industrial and mercantile combinations which in their massing have taken the title of "big business," while the individuals who lead in them have been popularly dubbed "captains of industry." And so long as the stimulus of individual effort may be applied to international trade, it is largely between the great concerns that business must be done. At any rate they set the pace, and make the con-

ditions of package, price, and credit which the smaller trader must, within certain limits, follow.

From American business men it is safe to register the assurance of entire goodwill to Japan. Commerce between the two countries grows. We want their beautiful silk yarn; we drink their tea; they need our fine cotton—to name important staples occupying the energies of hundreds of thousands of workers in both countries. It is quite true that, as Japan's talent for manufacture develops, her merchants and salesmen will furnish ours with keen competition in other markets, but these historic incidents of trade have a fashion of settling themselves in ways which at the first glance are not clear to the unbusinesslike, but which experience infallibly denotes. Superior conditions in one branch, inferior products in another, decide that for one country the profit in trade shall be found in one subdivision of a business rather than another. We, for instance, manufacture vast quantities of extremely varied cotton goods; Japan's cotton manufactures are widening in range of fabric and increasing rapidly in volume. Both compete in Asia. It is obvious to impartial observers that Japan's sales will take the place of ours in certain grades, because of favoring conditions in labor and shortness of haul. Our cotton men must seek to make the excellence of other fabrics so marked that they will command their place in the markets that have been lost. It is the give and take of business since the world

began, and it has lines of compensation in the modern world which were lacking in the olden times. One of these is the possibility of the skilled workers and the men of capital of one country combining their art and their money with those of the competing country. It was possible, for instance, for one of our great electric companies to join forces and funds with a Japanese electric company which had begun to supply the city of Tokio with light. A great English concern in the steel business did the same with a Japanese steel company, and in both cases the result has been higher efficiency based on great experience and greater profits. And these are only beginnings. The cotton manufacturers of America who may feel the pinch of competition have a like course open to them. Not one of the really going Japanese corporations engaged in making cotton cloths or yarns would look askance at a fair offer of American capital and skill to swell the volume of output and increase the profits. Large as the latter are in proportion to the business done, they could be larger still in the economies brought into action by the last word in machinery and organization. What is true of cotton is true of steel.

The introduction of the American sewing machine into Japan worked a revolution in the making up of her textile goods; the splendid service installed by the Standard Oil Co. has given light for a quarter of a century in Japan in regions where the luxury of a light after dark was hitherto un-

known. As an instance of an international union of working forces one can scarcely find a better than that very Standard Oil enterprise through the East, where almost the entire working force of employees—clerks and salesmen—is made up of natives of Japan. The same is true of the great interior cities and provinces of China where native Chinamen carry on the work.

From another point of view the solidarity of trade interests appears—namely, the fact that no matter how great may be a nation's force in manufacture, there is always a place for foreign goods, pottery for example, even in the cheapest lines. The fine and the exceptional make their own way in all countries where good money and good taste are at command. The finer Japanese pottery keeps abreast of the very best in all lands. But I have noticed that the cheaper articles made by the thousand in Nagoya have a steady market in the United States, because manufactured under easily marketable conditions.

The message, therefore, of Big Business in America to the growing business of Japan is one of entire friendliness, based first of all on the gallant industrial struggle Japan is making. There is a chivalry in business in spite of the general belief that business is in the same class with the savage whose spear "knew no brother." The knowledge, too, that Japan holds firmly by the "open door" policy in China, the policy of equal opportunity for the world's trade in the East, has

added to the kindly feeling. With the older civilizations of Europe ravaged by a tremendous, exhausting war, it is well, too, for those countries which are spared the experience of the war-blight on their shores to draw closer together in the bonds of peace. Luckily for Japan her share in the conflict has been limited to outside efforts, and is fairly concluded in honor and was conducted with fine regard for the humanities. As a rival for trade she is no less welcome than another, and to be preferred to some that it might be invidious to name. As a customer she is worthy of the highest appreciation and worth intimate study of her needs. As a seller, Japanese courtesy makes her always a pleasant face to greet in warehouse or counting-room. Concluding let me say that, in the possible combinations here outlined, there is the foundation of a still closer relation.

TO JAPANESE CHILDREN

BY FANNIE CALDWELL MACAULAY

("Frances Little") Author

FOR some years I was Principal of Kindergartens in the Girls' School at Hiroshima, Japan. This position brought me in contact with hundreds of children of all classes, in whom I found one common trait: the unquenchable desire for learning. From the small aristocrat brought by her own servant in a luxurious jinricksha, to the little elder sister poorly fed and with the last baby of the family strapped to her thinly clad back, the yearning for knowledge was uppermost.

Eager interest on the part of the student warms the heart of the teacher in kindergarten or higher grades, and the responsive hosts that passed through the Hiroshima *yochins* left me with an affectionate interest in the youth of Japan that time has not lessened, nor ever will.

I believe that in no other country do such cordial relations exist between teacher and pupil as in the Mikado's Empire, especially if the instructor is of another nation. This in itself is an inspiration to both. But experience and observation from

all sources prove that the great handicaps to the student, the obstructions in his road to the wide learning he so craves, are the exclusive use of the ideograph in writing, and unfamiliarity with the English language. No looker-on will deny the skill of a Japanese child with *fudi* and charcoal. Nor the facility of hand and eye required to obtain the artistic results in creating the intricate word pictures. But what child does not suffer unnecessary strain, mentally and physically, in the weary hours spent in learning to give the soft brush the proper stroke? What Japanese man or woman who knows only the Chinese character and what it stands for, does not realize in later life the one-sided memory training it brings and how limited are the possibilities of their commercial, social, and international life. In half the time and with far less mental tax they could have easily commanded the forty elementary sounds of the alphabet. Had the educational system made more use of the Romaji and less of the difficult ideograph they would have been far on the highway to a broader education. How often have I seen this need drop like a thick veil between the child and his desire for friends and comradeship with those of other nations, in play and work.

One might say the greatest wish of every boy and girl in Japan is to know of foreign countries, peoples, and customs. Their curiosity in these subjects is insatiable, their interest makes the telling of history or story delightful. But moun-

tains of difficulty shut them in narrow valleys of learning and attainment if they know only their own language and writing.

Wonders have been accomplished in the translation of hundreds of useful books into Japanese, but there are thousands more of vital interest untouched and unknown. This hides from a large number of the youth of Japan, not only a great wonderful outside world, but limits his capacity for a clear understanding of his relation to it as well as to his own splendid country.

International misunderstandings come as frequently from differences in languages as differences in politics or traditions. The Japanese language with its many difficulties is ofttimes beautiful in form and expression—but it is useful only in Japan. English, though less poetical and plainer of form, is spoken universally.

So the message I would send to my little friends across the blue water is this: For progress we must have Peace. Peace comes by perfect understanding, and understanding grows by a common language. Unless the world falls to pieces, Japan and America must always be neighbors, and neighbors must be friends. Perfect yourselves in the English language, as well as your own, that you may be able to choose your own reading, do your own thinking, and help, by your wisdom, to swing the balance to the side of peaceful progress and happy living in both countries.

With your gifts of unwearying pursuit of knowl-

edge, your tireless patience in attaining your purpose, your ability to use what you have gained, it is in your power to make the land of your Emperor the most enlightened of countries, and your privilege, as well as mine, to aid in forging unbreakable bonds of everlasting friendship between two great nations—Japan and America.

AN APPRECIATION

BY DAVID JAYNE HILL

Diplomat, Historian

My acquaintance with Japan is limited to a long intimacy and friendship with several distinguished gentlemen with whom I have been closely associated in diplomatic relations, either as an officer of the Department of State at Washington or as a colleague at several diplomatic posts. While I know nothing personally of public sentiment in the Japanese Empire, I feel confident from my intercourse with these representatives of the Japanese Imperial Government that we possess in their persons very strong bonds of sympathy and understanding between our countries; and that, furnishing as they do the points of contact between the United States and Japan, we may feel a firm assurance that these two great countries will always be able to maintain and perpetuate the relations of amity which from the happiest beginnings have existed between them. If many years of unbroken moderation, courtesy, and sincere effort on their part to create perfect comprehension and mutual confidence between

the two nations are to be counted as significant of their aims and purposes, I think we may be assured that our friendship may be as lasting as it has been sincere and cordial.

THE MEETING GROUND OF BUSINESS AND PHILANTHROPY[1]

BY ELGIN R. L. GOULD, PH.D., LL.D.
Author, Philanthropist, Publicist

"THE Meeting Ground of Business and Philanthropy—a noble theme for discussion," I hear some remark, but is there such a place? "Business is business," and philanthropy is what? —The pastime of a few well-meaning rich, the shibboleth of reformers, the dream of exalted mystics. Surely practical minds need give no heed, or, at best, a passing thought, to such dreams and pastimes.

My own college days, a generation back in the reckoning of time, witnessed the major influence of physical and natural science. Men of high reputation asserted belief in the spontaneous origin of life, the chemical production of thought, and

[1] Though the word "Japan" does not appear in this article, the article itself is meant as a message to Japan. Japan's problems of to-day in the social-economic field are not yet similar to those which press for solution in the United States. Some day, however, she will probably face a similar situation, and the purpose of the writer has been to suggest the principles which should dominate their wise solution.

an ultimate material basis for all philosophy. Religion seemed to them a comfortable superstition, theology a discarded by-product, and immortality a socialized aspiration. Now the official spokesman of the British scientific world, Sir Oliver Lodge, expresses the conviction that "genuine religion has its roots deep down in the heart of humanity and in the reality of things"; that truth takes on spiritual as well as material forms. Contrast, if you will, his confident belief in personality after death with the dictum of a philosopher of the last generation: "Gone to eternal silence; gone to pathetic dust!" Continuity of life, continuity of spiritual power, continuity of religion as the greatest dynamic force in organized society—these, not the fathomed mysteries of the material universe, wonderful though they be, are the efficient constants in man's unending progress.

And we may liken the pursuit of business in the human world to the development of physical and natural science in the order of the known universe. Both, as ends in themselves, are incomplete, but both furnish the solid bases of human progress, the "stepping stones" to higher things.

I do not intend to make out a case for gift philanthropy, that is, charity. I believe that we are utilizing this powerful social agent far too much, and to the detriment of giver, dispenser, and recipient. To extend the field of charity much beyond the care of the helpless and for education is to encourage distorted views of social

trusteeship, and to create poverty of self-help. Human conservation and social welfare should be founded generally upon the principles of coöperation of resources, participation in benefits, and a final joint result expressed definitely in terms of financial profit, and indefinitely, though none the less real, in ethical betterment.

The meeting ground of business and philanthropy is a broad plane. Its spacious domain gives hospitality to efforts and agencies classified as productive, preventive, and uplifting. Let us take counsel here upon only three of these, but all of prime importance.

Housing the plain people in large cities—I speak of it most often as giving the worthy poor a chance to live decently—is the most fundamental thing in social organization. The earliest conspicuous expositor of this doctrine was Earl Shaftesbury, who had been profoundly moved by the disclosures of Charles Dickens. That great novelist and greater humanitarian instituted a renaissance of social truth when he wrote in his preface to the *Pickwick Papers*, "the universal diffusion of the means of decency and health is as much the right of the poorest of the poor as they are necessary to the safety of the rich and of the State."

Cardinal Manning once said, "Domestic life creates a nation." The corollary is just as true—the lack of it will unmake any nation. Wherever investigations have been made, social ills have

been found largely concentrated in those parts of populous communities where housing is of the poorest sort. Strong-willed, self-respecting people may conquer the influences of environment, but the great mass, beset by things which drag down, inevitably yield to the influence of surroundings. That which most determines the trend of life is the home. It is the character unit of society, and just as we have good homes or the opposite shall we have citizenship on the side of righteousness or the reverse.

Consider this question for a moment as it affects general health. Lord Beaconsfield once said, "The health of the people is the foundation upon which their whole happiness and their whole prosperity depend." Investigators like Sir James Paget have found that the money loss through bad health which is purely preventable, that which was brought on through unfavorable living conditions, amounted yearly to many millions of dollars. The one valuable thing that the working man has is his time. Loss of time is a loss which he can never make up, and so, to the masses of the people, health is of the greatest importance. Then we have the evil of drunkenness. Is it a mere chance that one finds those areas where the worst housing obtains to be also the regal domain of liquordom? Is it a mere chance that where people are herded together, as in some parts of New York City, a thousand to the acre, there emerge whole battalions of the immoral and other ne'er-do-wells?

Or, can you wonder that, under the régime of human herding,—I have mentioned New York, but that is not the only city of which these things are more or less true,—the growing lad readily absorbs the philosophy of the streets and is early initiated into petty crime? Still less ought we to be surprised that the daughters of slumdom, deprived of a just heritage, wronged and wronging, pass the short measure of their days, a menace, yes, but also a reproach to our neglect. I might go on, but cumulative citation is not necessary to prove that proper provision for home life is the most fundamental of all questions relating to human environment.

How, then, shall we approach the solution of this question of decent homes for the worthy poor? First, let us cultivate an attitude of mind in which one recognizes the existence of a problem, and that it is one's duty to do something about it. See that proper building and health laws and municipal ordinances are made and enforced—remembering always that enforcement is more difficult than making. Not only must the houses of the future be suitable, but those places in which housing is irreparably bad must be obliterated. "What, at public expense?" Yes, even if one gets nothing back but the land value, and even though capitalization of the rental value compels an exorbitant condemnation price. Better bear the penalty than continue the sin, for nothing costs like bad housing.

Then organize, just as for any other business purpose, companies to provide good housing for the poor. There is plenty of precedent. Such provision has been made on a liberal scale in London. Fifteen years ago, I know, upward of $150,000,000 had been invested for this end, and eighty-five per cent. of all the money was paying strictly commercial dividends. In New York there has been invested up to date at least $10,000,000, of which $7,000,000 comes from the enterprise in which I am specially interested—the City and Suburban Homes Company. All that money is paying a fair rate of dividend. So one can truthfully say the solution of the problem is easy. Philanthropy and four per cent. as a combination is surpassed only in sweetness by philanthropy and a higher per cent.

The second division in this field of business and philanthropy united to which we may turn our attention is provision for the worthy wage-earner and others, where the need of the loan is apparent, of opportunity for borrowing small sums of money without the necessity of submitting to the extortion of unscrupulous money-lenders, but at rates which are reasonable to the borrower and fairly remunerative to capital. It will enable the wage-earner to secure such moneys largely upon the faith of endorsements and guarantees and without the often embarrassing and burdensome requirement of a pledge of chattels or other valuables as collateral security for repayment. It

will also provide opportunity for the systematic investment of small savings bearing a higher rate of interest than is otherwise feasible, and afford a basis for securing credit and encouraging thrift.

Carrying out the foregoing purposes, in addition to these immediate benefits, will, I believe, operate to put an end to much needless and injurious agitation and resulting dissatisfaction concerning financial and industrial conditions generally and foster a more intelligent and mutually advantageous understanding between labor and capital, between what our radical friends choose to distinguish as "the haves" and "the have-nots."

Utilization of credit facilities, as lenders and borrowers, with easy installment repayments, teach invaluable lessons of personal thrift, and give plain people a wholesome social outlook. They are made to feel that they have a stake in organized society. An impulse is created to save for the benefit of one's less fortunate or as yet unreflecting fellows. Such an impulse, born in necessity, nurtured in fair-dealing, and flowering in philanthropy and justice, accounts as nothing else accounts for the success of the "Banca Popolare" of Italy, founded by Luzzatti, on this plan, in 1868 with $5600 of paid-in capital. Three of these banks in 1912 loaned to small borrowers of the kind above mentioned more than one billion dollars, with losses of six tenths of one per cent.

The third division of our theme deals with what may be called "social insurance." Not much

attention has been paid to it until recently in English-speaking countries, though it has been incorporated for more than a generation in the social-economic policy of several continental European states. The underlying idea is not so much the abolition of poverty as its avoidance. In our present treatment of social misfortune we rarely distinguish between a man who, in spite of hard work and misfortune, becomes handicapped in life's race, and the idle, the drunken, and hopeless inefficients. We have not offered facilities for the avoidance of poverty. So, the socialistic agitator and others of the anti-social group are left to inculcate the idea that a social system can be devised in which poverty shall be abolished. Is it not our business to offer facilities, with governmental coöperation sometimes, to help the people to find means for the avoidance of poverty? In Germany practicable schemes have been more completely developed than anywhere else. There we find in operation insurance against accidents, in which the risk of the various occupations has been actuarially worked out and where the main contribution comes from the industry and only the minor portion from the wage-earner; insurance against sickness, in which the major contribution is made by the wage-earner and the lesser by the employer; old-age pensions in which contributions are made equally by the employer and employee with an increment added by the State, leaving the aged worker an opportunity to retire

and spend the last years of his life in a self-respecting position. These present fundamental and tangible benefits. Recently has come the suggestion that there should be insurance against unemployment. That, of course, is a difficult matter, because it raises new questions. But if actuaries have worked out a sound basis of insurance against burglary, and against the loss of rent, it should be possible to find a basis for insurance against unemployment.

It is not necessary to outline the relation between industrial efficiency and a contented mind. Greater stability of service may also be looked for. These too afford a splendid return on humanity regarding coöperation. Though indirect they are none the less tangible advantages. It is a truism as old as the hills that whatever makes for contentment and well-being of employees redounds to the benefit of employers and the advantage of the State.

We in this goodly land have for half a century or more centered our eyes mainly upon the production of wealth. That is not wonderful, seeing the extent of Dame Nature's bounty every year. In traveling across the continent one remarks that the "big talk" seems to increase in direct ratio to the distance west of the Mississippi until in California they no longer speak of "Our Country" but of "God's Country." And here I am tempted to recall that the joint efforts of earth and sun add ten billions annually to our national wealth.

But we must concern ourselves more and more with economic distribution and economic opportunity. Irresponsible agitation must not be left with undeniable facts upon which to base malevolence and diatribe. The needs, real legitimate needs of the worthy poor, must not go unattended because of our short-sightedness and neglect. We must eliminate social-economic forces which drag down, and substitute environing influences of the higher sort. We must stop that eminently illogical and harmful practice of "shedding tears over moral wrecks, and then endowing institutions for patching character after the disaster has come." The man in the street is doing more thinking than formerly and often is thinking wrongly; more often is he wrongly led. Soon he will be looking "cross-eyed" at every man of wealth. Ferment is stirring and he who has a dollar is misrepresented as having taken that dollar, or a large part of it, from the man who hasn't quite that much.

But all this is negative—just a warning. John the Baptist and the "mourner's bench" are useful in emergencies. The best way to turn the mind of democracy is for us to give to collective interest a part of the time and thought we now concentrate on the purely personal. Let us make city government efficient and honest. Let us master our overlords, the political bosses, public utility magnates, and rural legislators. Let us *invest*, not *give*, a part of our substance in enterprises which typify common weal, the union of business

and philanthropy. Remember that gifts which fall from dead men's hands are not philanthropy at all. The possession of wealth entails real responsibilities during life. Thus only may we expect social reform without socialism. Only thus shall we conserve and hand on those three great principles of social organization—order, self-reliance, and restraint. There need be no new social state nor any miraculous change to ensure high character, contentment, and efficiency, which are the real enduring bases of a nation's life.

JAPAN'S OPPORTUNITY IN CHINA

BY GUSTAVUS OHLINGER

Lawyer, formerly in Shanghai, now in Toledo, Ohio

WHEN, a few years ago, the present republican government of China was inaugurated, it displaced a dynasty both racially and territorially foreign which had ruled the empire for two hundred and fifty years. The Manchu emperors had wrested the government from the native rulers of the Ming dynasty. This native dynasty, in turn, had overthrown and expelled the Mongol successors of the great Genghis Khan. While the Huns were devastating Europe, a branch of the same race was conquering all of China north of the great river. And so at different periods native princes and foreign warriors have struggled for supremacy and have sat upon the dragon throne. The conquering Tartars, Mongols, and Manchus have each in their turn thrived for a while as parasites on Chinese soil, and then have succumbed to the virility of the native stock, leaving but few traces of their presence, either in the physical characteristics of the people, or in their institutions.

Through all these dynastic changes, the struc-

ture of society has remained practically the same. The Chinese are to-day what they were two thousand years ago—the most numerous and most thoroughgoing democracy the world has known. There is among them neither a hereditary nobility, nor a ruling caste, and no people is so little governed or so loosely organized politically. By long experience the government has been restricted to the fewest possible functions consistent with maintaining society in its established routine. As a consequence, law and the administration of justice is concerned almost entirely with criminal matters. Whatever touches the people in their civil, commercial, and domestic relations, is regulated to a very large extent independently of governmental authority.

The result has been to incapacitate the Chinese —fortunately, perhaps—for aggressive political action, but at the same time to arm them with tremendous powers of passive resistance. A highly organized state may be conquered and its destiny ordered to the will of the aggressor. A democracy comprising the most numerous and virile race in the world cannot be subjected, in any great degree, to political change. External coercion, the imposition of foreign laws and usages and of unaccustomed details of administration, will, in the end, drain the vitality of the conquering people, and leave China unaffected to pursue her millennial history.

These considerations present a warning, and also,

correctly interpreted, point out an opportunity. While political action would accomplish very doubtful results, China presents an unequaled field for commercial and educational activity. So far as Chinese markets are concerned, Japan already possesses such natural advantages by virtue of her proximity and her insular position that special privileges could add but little. On the other hand, efforts to secure special consideration would arouse the envy and jealousy of other powers and might even threaten the confidence and good will of the Chinese people, which, above all things, it should be the policy of Japan to cultivate.

In the educational field, Japan's opportunities are even greater. It is doubtful whether an Occidental can ever fully understand the Chinese. In fact, one of the profoundest students of Chinese life questions whether a European who had acquired an accurate insight into the Chinese mind would not himself become a riddle, unintelligible to his own countrymen. Japan, on the other hand, drew her early culture from Chinese sources. Her later education in positive sciences she acquired from Western nations. She is therefore preëminently qualified to mediate between Asia and Europe and America. It is her highest mission to bring to the Orient the results of our scientific research, and, in turn, to enrich the Occident by interpreting to us the meaning of the civilization of the East.

JAPAN'S IDEALS AND PROBLEMS

BY CHARLES A. COFFIN

Chairman, General Electric Company

In the political and industrial life of every nation new situations often arise, which must be considered not only with a view to the interests and attitude of its own people, but also to the interests and attitude of other nations. Agitation and differences in one form or another with respect to industrial, social, and financial problems, immigration laws, tariffs, etc., may always be expected to exist and keep alive a certain spirit of unrest at home and dissent abroad. Japan cannot hope to be at all times free from internal or external troubles resting upon one or more of these causes. That her misunderstandings at home are so few and that her differences with other peoples have been so rare, is a tribute to the patience and wisdom with which in the main she has dealt with perplexing and embarrassing situations.

Of the problems which Japan now faces, to reach a proper solution of which will require time, skill, and initiative, that of her industrial future

is perhaps of the greatest moment. Japan is relatively new in the field of industrial activities and world competition. She has carried almost to its limit the cultivation of her soil, and her dense and ever-increasing population calls for other and greater opportunities for employment. These must be found in the diversification of her manufactures, the development of her natural resources, and the creation and carrying forward of commercial enterprises. In respect to all these activities she has made gratifying progress in the last two decades and she is doing more and more to supply the needs of her own population other than from the pursuits of agriculture.

By taking advantage of her advanced position in manufactures and in technical and engineering skill as compared with her neighbors in the Far East, she should become the industrial and scientific center of the Orient and vastly augment her trade, especially with those countries which, by reason of their geographical position, are naturally her customers.

To widely develop her varied resources, to build up and diversify her manufactures, to add to her facilities for land and sea transportation, and to distribute the energy of her great water-powers over far-reaching electrical lines rendering service for every useful purpose, Japan will need to secure a share of the surplus capital of other and financially stronger countries.

To attract permanently such foreign capital,

the people of Japan should establish relations of intimate coöperation with those who supply it, that its investment and administration may by joint effort be better safeguarded. I have been witness to notable instances of the ready and effective coöperation of her people with those citizens of other countries who have participated in Japanese manufacturing and commercial enterprises. In those instances her merchants and financial leaders have shown great fidelity in guarding the interests of her foreign associates. An adherence to this policy will have great influence in the maintenance of international trade relations of lasting cordiality and intimacy.

In a domain other than that of commercial and industrial activity, Japan is contending with an existing, but happily diminishing, oversea misunderstanding and suspicion. This widespread attitude or state of mind is, to be sure, chiefly that of the prejudiced, irresponsible, and uninformed. This being so, Japan can with perfect confidence and serenity keep that even course of patience and forbearance which she has with dignity and fine spirit pursued during many years.

She will find it well to reflect that in respect to full accord families are not always united, that members of the same community are seldom wholly so, and that in respect to political, economic, and social problems Japan, as is equally true of other countries, finds marked and sometimes violent differences even

among her own people. So she may think it less strange that at long range and under the baneful influence of agitators at home and in foreign countries international cordiality and good understanding are not always possible.

There is, therefore, the greater reason, why with temperance and without bitterness, she should be content if progress towards a better understanding on the part of those whose appreciation she covets should often seem disappointingly slow; but that it will come in the fullness of time, there can be no question.

Japan will not forget that it is of less value that she make rapid commercial and industrial advance than that she maintain her old and high ideals and keep fresh and unimpaired all her finer qualities. Ideas divorced from ideals make only for a physical superiority; ideals make for moral greatness; united, they give expression to the highest development of modern thought and civilization. A selfish and ambitious people possessing mere force and capacity may acquire transient power in respect to material things and yet suffer degradation of the spirit; they may unite the spectacular and showy with arrogance, intolerance, and oppression. This is the sure tendency of any nation of low ideals, which enthrones miscalled glory above justice, liberty, and freedom. A people firm in the maintenance of high ideals and free from vaulting ambition or lust

of empire may be for a time less resplendent, but they will attain a loftier civilization and contribute vastly more to stability, peace, and lasting welfare throughout the world.

The message which the American friends of Japan should convey to her is that her people should hold fast to those ideals and foster those moral qualities for which they have long been distinguished—patriotism, religious tolerance, courage, generosity, and gentleness to fallen foes.

Japan's unsurpassed valor on land and sea in the Russian war won no greater laurels than her chivalrous treatment of her prisoners of that war. By contributing for the sufferers of the San Francisco earthquake, from her then depleted resources, a larger amount than all the other nations of the world combined, apart from the United States, she demonstrated the spontaneous sympathy of a great-hearted and magnanimous people.

Let Japan continue in the practice of those virtues which have brought her to her present high estate. Let her persist by every honorable endeavor to maintain peace with all the world. Let her hold to her ancient attributes of chivalry, kindness to strangers, love of children and flowers, sincere friendships, and simplicity of living. Let her keep even the scales of justice and shun unworthy ambitions.

By these means she will come to be understood

by those who now misjudge her. So shall her moral greatness be an inspiration to all peoples. She will be an example to the world and a leader among the nations.

PUBLIC OPINION

BY JAMES M. TAYLOR

Former President, Vassar College

It is notoriously difficult to state the opinion of a democracy as numerous as that of the American States and so scattered over an enormous area. We have no limitations on speech or publication, practically, and our newspapers are free to support justice or peace, and on the other hand to instigate class hatred or international feud. Whether our press is *too* free when one newspaper can be charged publicly with encouraging the assassination of a president, may well be open to question, but the fact of this freedom must be taken into full account when our friends in other lands read in the press the cry of hostility and war. There are papers *and papers*, some self-seeking, others organs of personal ambitions or greed, while others voice the thoughts of demagogues who would recklessly imperil our own liberty and therefore can scarcely be expected to heed the rights of others; and there are journals seeking righteousness and peace and speaking for the better and larger portion of our people. The first duty of the Japanese

press which quotes the American newspapers, is to discriminate, as our better people do, between the irresponsible, sensational, untrustworthy brawlers, and those who speak for the sober and earnest people of our nation.

In the message of *Japan to America* one writer referred to the vast diversity of our citizenship and its bearing on our foreign relations. That cannot be too much emphasized by our friends in Japan, particularly in this time of general wars. For many years this has given our government serious trouble, as, for example, the efforts of the Irish Fenians among us to embroil us with Great Britain, or the cases of the expeditions so often organized here to disturb the Spanish colonies; but our policy has been uniformly correct, and these plots and outbreaks have never failed to be put down by the general sentiment of our people. Just now our relations with Japan may seem to be complicated in a small degree by the excitement of a part of our citizens of German descent over Japan's part in the present war and her victorious conflict with Germany. But Japan should know that this experience is in no way peculiar to Japanese relations. Those we call pro-Germans, or rather those of that party who forget for the moment the claims of their American citizenship in their efforts to serve Germany at any cost to us, are a minority even of the German-Americans, and the popular sentiment of our nation resents increasingly the attempts of any of its foreign-born citizens to

involve us in war for their own unpatriotic ends. The heart of our people is soundly American and is not moved with enmity to our long-tried friends in Japan, just because of Japan's complications with other nations. Japanese newspapers and readers need to remind themselves constantly that wild expressions of opinion by sections of our press and people do not represent the great mass of our hundred millions. Our difficulties are, indeed, increased by our complex population, but our American spirit has so far controlled popular sentiment and directed national action. There is no reason to suppose that any threatening change has come in this respect.

Even as regards California Japan should exercise great patience, as she indeed already has. But let Japanese citizens imagine their own feelings if from the Philippines, from Siberia, from New Guinea, from India, from the least advanced islands of the Pacific, millions of immigrants should flock to Japan. We have had such an experience in the east of our country.

Over two and a half millions of Italians, chiefly from South Italy, have come to us in fifteen years. We have a million Poles and three millions of Slavs. The per cent. of illiteracy among these is very large, the families are enormous, and the communities in which they gather, often by themselves, become a threat to the stability of the ideals of American manhood and womanhood. California, facing the Orient's prolific nations, has great fear that its

own spirit and culture may be crushed under the weight, not of the *cultivated* and *educated* and *refined* Japanese, but of the vast number who have neither culture nor American aspirations. It is a problem for all America, *all* this vast immigration, because it is a threat against a form of government that cannot exist if it rest on ignorance and unfamiliarity with the principles of self-government. But it is a grave mistake for the Japanese to fancy that the great body of American public opinion is adverse to the *Japanese*, or that our old friendship has diminished or been forgotten. We appreciate and insist on Japan's own contention for equal treatment before the law and under the existing treaties. Even in California itself there is a very widely extended desire to find a way consistent with justice to Japan, to limit an immigration they fear,—and, as many Easterners think, possibly fear too much. The admirable book of Dr. Gulick, so well known in Japan as well as in America, must exert its influence. Dr. Scudder from Honolulu has recently been in America advancing the cause of Japan. A large public sentiment is urging everywhere that Japan has had reason for complaint and has carried herself with great dignity and consideration and with appreciation of a difficulty inherent in our Constitution, which permits a State to involve the nation in its troubles, —a difficulty foreseen by Madison when our Constitution was formed and which we have not yet solved. But behind the confused problems of

California our national sentiment is insisting that fairness to Japan shall direct our diplomacy, and that a solution must be found that acknowledges the justice of her claim to such treatment as we give to other of the most favored nations.

There must not be any misunderstanding between us, and we must preserve the traditions of our long international friendship and pass them on to our children.

TREATY THRALDOM AND RELEASE

BY ALBERT SHAW

Publicist, Editor—*Review of Reviews*

AMERICA has desired, among the nations, friendship, good will, and mutual help in advancing the cause of human welfare. In the progress of Japan, Americans have felt a pleasure and a pride that have been tangible enough to be a real element in our country's consciousness of its neighbors and of the world in which we live. There come points of strain and misunderstanding in the foreign as well as the domestic policies of all governments. It is fortunate, therefore, if between nations there has been the habit of mutual trust, admiration, and good will, and if there has been laid an historical foundation of confidence due to relations of a generous nature.

It is now more than sixty years since the first treaty was signed between the United States and Japan. It is hard for present-day Americans to realize the great extent of their ocean shipping, and the vast number of their vessels engaged in the whaling trade, in the period from 1840 to 1860. Hundreds of American ships were liable to find

themselves at one time or another off the northern coasts of Japan. Occasionally a wreck occurred, and it was experience with the shipwrecked sailors that led up to Commodore Perry's expedition in 1853. The Japanese of all classes had been kind to such unfortunates. Commodore Perry's treaty of 1854 related in particular to shipwrecks and the treatment of sailors.

Two ports were opened, involving incidental business but not providing for commerce or encouraging it. But the fates were preparing Japan for her new era, and her interest in the things of the outside world was destined to develop rapidly. It was in 1856 that Townsend Harris went to Japan as the consul-general from the United States. He secured the signature of a new treaty in 1857, granting Americans many rights and privileges in Japan; but it was not until the following year that he persuaded the conservative authorities to make the important Treaty of 1858 granting commercial intercourse.

This American treaty was soon followed by treaties with European countries, and so Japan entered upon her modern international career. Foreigners were, however, restricted to specified areas adjacent to the opened seaports, and it was under many limitations that they were accorded the privilege of consular jurisdiction,—that is to say, the right was accorded to foreign consuls in the specified seaports to act as judges in cases involving persons of their own nationality.

Having had no foreign commerce, Japan had not developed a revenue system of which duties on imports formed an essential part. It was therefore understandable that the historic treaty negotiated by Townsend Harris should have included an agreement as to the rates to be paid upon American wares which were now for the first time to be brought into the commerce of Japan.

Consular jurisdiction was the established European and American custom in Turkey, Egypt, China, and other parts of the world which did not have systems of law that were similar in principle to those of Western nations. Such arrangements are not humiliating as a temporary expedient if they are made terminable after a given date or upon due notice.

Neither was Mr. Townsend Harris's arrangement of 15 per cent., as the customs duties rate, unsuitable as the beginning of a system. Our Government very properly agreed that Japan should collect a duty of 35 per cent. upon alcoholic liquors, and 20 per cent. upon some other articles. It was also recorded that "the President of the United States, at the request of the Japanese Government, will act as a friendly mediator in such matters of difference as may arise between the Government of Japan and any European Power."

But Europe in that period was more commercial and ruthless in its attitude towards the Orient than friendly or considerate. In the period from

1861 to 1863 there were internal troubles in Japan, due to reactionary influences and to discord between the respective supporters of the dual systems of government then existing, that of the Emperor and that of the Shogunate. And, mixed up with this domestic discord was a strong anti-foreign feeling that resulted in certain incidents of technical affront rather than serious damage to several foreign governments. The United States was involved in her own great domestic struggle, and England led the European Powers in compelling Japan to make adjustments and reparation.

Commodore Perry's fleet had several years earlier visited Japan with overtures of peace and friendship. A far more powerful British fleet appeared, and bombarded Japanese cities on pretexts of offense too slight for Englishmen to justify in retrospect. One Englishman had been killed for having gone where he had no right to be. An unfortunate anti-foreign port officer had fired, without doing any harm, upon the flags of France, Holland, and the United States. Nothing whatever was due to England, or to the other three countries, except an expression of regret and a salute to the flags, which Japan would have given with all good will. But, not content with an unnecessary bombardment, the four foreign governments demanded the payment by Japan of an indemnity of $3,000,000, to be divided among them.

It was further intimated, however, that if Japan

would open up additional ports, and would permit the foreign treaty powers to push their wares into Japan by paying a nominal duty of 5 per cent. or less, the $3,000,000, of indemnity would be remitted. Japan was forced to yield. The general level of duties, as fixed by the American, Townsend Harris, at 15 per cent., was reduced by the now dominant European diplomats to 5 per cent. And this included the duty on foreign intoxicating liquors, which under the American lead had been placed at 35 per cent.

Japan was now beginning to be a commercial country, and this compulsion by outside governments to accept a merely nominal rate of import dues was equivalent to the payment of a large indemnity every year until Japan could recover her freedom. Worst of all, having punished Japan by bombardment, and then by the cutting down of her tariff rates, the four concerted governments still exacted payment of the $3,000,000 indemnity, of which one-quarter was to come to the treasury of the United States.

Let it be remembered, as a token of the historical friendship between the United States and Japan, that America did not take leading part in forcing down the customs rate to 5 per cent.; was not active in the demand of an indemnity, and finally that America paid back to Japan the entire sum of three-quarters of a million dollars. So far as we are aware, Great Britain, France, and the Netherlands have always retained their shares of this

unfair exaction. I have no thought of reflecting upon the policies of these European governments. They then believed that international statesmanship must adopt the policy of consulting one's own interest and taking what one could get. I am glad to believe that the American Government has more often been actuated by the principles and motives that govern private relations among just and considerate men, although we too have made errors, and I do not wish to overlook them.

My own interest in the position and progress of Japan, which is merely typical of the feeling that has long prevailed in America, began in my early youth; and therefore I did not fail to note with sympathy, during a period of years culminating in 1894, the efforts of Japan, aided by the United States, to secure her release and her rights of sovereignty. In that dark period of our own Civil War, the Powers that were subjecting Japan to pressure were not very friendly to the United States. Soon after our own recovery, however, from domestic strife and its immediate consequences, Japan was assured of our readiness to enter at the earliest possible moment upon new arrangements, that would give her back an unimpaired sovereign right over her own sources of revenue, and would relieve her from any humiliation due to the fact of alien jurisdiction on her soil.

It was manifestly impossible for Japan to impose a high rate of duty upon American goods while continuing to admit European goods at a merely

nominal rate. A new policy must obviously have general application. America was always willing and ready to abrogate the treaties in Japan's favor. Europe was not willing, and so the matter stood for more than twenty years. Meanwhile, the United States led the way in signing a postal treaty and bringing Japan into the international postal union. And, again, the United States led in the making of an extradition treaty with Japan, upon terms of perfect reciprocity.

As an American journalist and student of international affairs, I had taken the ground that Japan ought to denounce the commercial treaties, assuming full rights over her tariff rates after a declared date, while of course giving ample notice as to the ending of consular jurisdiction. It was with this belief that I came to the editorship of the *American Review of Reviews* in 1891. I am glad to find that I put into the very first number of that periodical, twenty-four years ago, the following words:

> When the Emperor's "golden rule" is more commonly observed, the ordinary relations between great nations and small ones will be radically improved. What act of neighborly kindness ought America not to perform towards Japan, whenever occasion offers? It is to be hoped that the Japanese Government may in the early future have occasion to erect a mammoth monument in memory of the staunch friendship of the United States in helping to secure a revision of the commercial treaties under which Europe is throttling Japan.

There was no criticism of our home Government at Washington of what we American friends of Japan were writing and saying in those days, because we all knew that our Government had given its full consent to Japan long before, and was ready at any moment to sign a treaty—which indeed had already been written—or to acknowledge Japan's right on due notice to declare the treaties null and void.

In the summer of 1894, Japan's pent-up energies burst forth. Her practical relationships to Korea seemed more important than China's titular and traditional relationships. The war was regrettable. Possibly if the European Powers, joining America, had come forward promptly, offering generous and unselfish friendship to Japan, including the granting of simple justice in the matter of the treaties, there could have been mediation with careful and permanent adjustment of all questions relating to Korea, and to Japan's interests on the Asiatic continent. Such a solution in the spring of 1894 might not only have prevented one war, but it would probably have saved Japan from two others, each of which grew out of the results of the first.

In the course of a few swift weeks in 1894 Japan was recognized as a naval and military power henceforth to be reckoned with. The Rosebery Cabinet was now ready to abrogate the treaties, and the United States signed the Treaty of 1894, to go into effect after five years. Other nations more or

less grudgingly followed the course adopted by Great Britain and the United States.

After all, the period of Japan's humiliation at the hands of foreign countries was not a long one as history goes. Her judicial and legal systems were quickly but thoroughly reconstructed, and no one can say that her assumption of full authority over her own affairs has not been justified from the very beginning.

Thirty years ago, two little Japanese villages showed great kindness to a number of shipwrecked American sailors. The United States Government showed recognition by awarding gold medals to certain individuals and a sum of several thousand dollars to the villagers as a whole. The money was invested for the permanent benefit of the village schools. The villagers themselves erected a monument, upon which they inscribed the circumstances in full detail. The concluding language of the inscription, as translated, is as follows:

Therefore, we, the people of these villages, acting in harmony, erect this monument and inscribe thereon all these facts, together with the following verse which we dedicate to posterity in immortal commemoration of the goodness of the United States Government:

The principle of loving our neighbor
Is a very important matter.
Our Emperor made this Golden Rule;
We act in accordance with it.
We must help each other in calamity,
For Sympathy is the law of nature.

Our act was humble, but its reward was great.
So, perceiving the spirit of the Giver,
We accept this gift forever
And dedicate it to the education of our children.

These lines, simple and sincere as they are, express such confidence and good will as two great countries can maintain through generations to come, if their governments will but act at all times in response to the best feeling of their citizens. I do not believe that the American people cherish any aims or projects that are contrary at any point to the welfare, progress, and dignity of Japan.

The Monroe Doctrine, as applied to conditions in our own hemisphere, has not meant aggrandizement for ourselves but a protecting interest in the development of a series of younger and weaker nations until such time as there could be no danger of their being humiliated or injured from without. Towards every other country in the Western Hemisphere the people of the United States have no attitude except one of good will and of sincere desire for their peace and prosperity.

Many Japanese scholars and statesmen understand well the problems of our American development. I was intimately associated with Dr. Shosuke Sato when, some thirty years ago, he made his noteworthy study of the public land system by virtue of which the people of the United States were spread from the Alleghanies across the Mississippi Valley, and on to the Pacific Coast.

Your scholars, of whom Dr. Sato is a type, know with what pain and hardship we have pioneered our way across this North American continent, subduing the wilderness and creating our present national entity. Almost everything that we have done has been accomplished by us in this period since Commodore Perry made us acquainted with Japan.

Broadly speaking, countries that aspire to a great future must have a definite, unified nationality, with harmony of institutions and of language and customs. This had been previously achieved by Japan, as the great foundation upon which to build her recent progress and her great future. Germany had her unity of language and race, upon which to erect her modern political structure and her international position. But we in America, although with a British beginning, are even now trying to create a blended, distinct nationality out of many elements, of widely different origin.

Our Japanese friends, with their wonderful solidarity of nationhood, reaching a long ways into the past, must be patient and generous towards our seething and struggling population, as the process goes on of trying to bring unity of life and consistency of high aim into the America that is yet to be. I have long believed that in the nature of things the mutual friendship between the American and Japanese governments ought, without any formal bonds of alliance, to be quite as strong and unshakable as that between any other two governments in the world.

Neither should entertain the remotest thought of doing the other any injury, and both should stand for peace and justice, in a world which ought henceforth to discard war and hatred among nations and races. National ideals may still find room, even though they sacrifice something on behalf of a still higher realizable ideal,—that of coöperation, good neighborhood, and common humanity.

HUMAN BROTHERHOOD: AN UNEXPLORED CONTINENT

BY DARWIN P. KINGSLEY

President, New York Life Insurance Company

SAVAGERY and Sovereignty, pronounced as words, strike the ear not dissimilarly. Savagery represents the natural action of human units in a lawless world,—a primitive and uncivilized condition of society. Sovereignty is supposed to be the supreme expression of the authority that regulates organized and responsible states. But, as there are many so-called sovereignties in the world, and as the fundamental claim of each is that it is uncontrolled and uncontrollable by any other, the impact of these unyielding forces on each other has created a new, an irresponsible, a lawless over-world. This over-world is lawless because sovereignty, being itself the law, cannot, except by physical compulsion, be expected to obey any law but its own and such limited obligation as may be expressed in treaties. Under the pressure of real or alleged necessity, treaties are frequently ignored and sometimes openly violated. The result is that national units, in the exercise of their highest

functions, operate to-day in a world that is as irresponsible as the world of savagery.

Savagery and Sovereignty, therefore, not only sound alike, but are alike in the social conditions which they define. It is not an exaggeration to say that savagery in a thousand years together was not guilty of such crimes against humanity as have been committed by sovereignty within eight months.

The ability of any state speedily to enforce justice is universally regarded as evidence of that state's title to respect. When the courts of any country become inefficient, revolution is near; when they become corrupt, anarchy is not far off. No country, having either inefficient or corrupt courts or no courts at all, can be said to be a civilized country. In the over-world of International Relations there are no real courts, no central authority, and naturally no laws which can be effectively enforced.

Proximity and common ideals until recent times have been controlling forces in the creation of nationalities and of International Relations. International Relations are no longer the result of geographic proximity alone. Peoples are near each other now who may physically be far apart and have few ideals in common. Proximity and International Relations have been advanced by increased population and by a multiplication of nationalities, but proximity through the service of electricity and its allies has outrun proximity

through increasing population, and to such a degree that from the standpoint of human interest there are no foreign lands. Japan is now involved in a war the physical center of which is at her antipodes.

The world was politically several diameters larger when the American Union was established than it is now. Any word uttered to-day by a person in authority in Petrograd, or Berlin, or Paris, or London, is published in New York or Tokio before "to-day" has dawned in those cities. The battle of New Orleans was fought two weeks after the United States and Great Britain had signed the Treaty of Ghent, because the world was then so large. That tragedy could not happen to-day, because the world is so small, but the barbarism that lies back of that tragedy has not been touched.

The fundamental concept of national sovereignty is self-sufficiency, but no nation is now self-sufficient. Evidence of that lies all about us. Gradually through the years—swiftly in recent years—through the instrumentalities which have annihilated time and distance, the units of humanity have been drawn together; but sovereignties, as such, are no nearer each other to-day than they were centuries ago. The impact of unyielding sovereignties has been intensified and extended by the common interest which inevitably sprang out of the closer relations between the units of humanity. The new world thus created exhibits all the

characteristics of every state which has no efficient courts nor any certain way of administering justice.

We have tried to soften the asperities of this lawless world through what is known as International Law. We suddenly awoke last August to find not only that the land was lawless but that it was the natural habitat of revolution and of utter anarchy.

This increasing, unorganized, lawless, but necessary relation between sovereignties is the great problem before humanity to-day. It is greater than the issues involved in the European war. It is greater because, unless the anarchism of this over-world is stamped out, the European war will be repeated again and again with greater butchery and with greater shame. All the questions which trouble the statesmen of Japan and America lie in this barbaric over-zone. All the differences leading up to the present situation in Europe had their genesis there. By patience, forbearance, and the cultivation of a tolerant spirit, the statesmen of Japan and America can solve the present-day problems. But others like them will immediately spring up, and little progress will be made through their solution because the realm in which they arise is controlled by the rules of savagery and not by the laws of civilization. Whether the present questions between our countries are peacefully composed or not, Japan and America, and all the considerable Powers of

the world, will inevitably advance further and further into this savage over-world. Business and the interests of humanity will compel such advance. To learn what will happen then, we need only point to what is happening now.

Modern business and the growth of human sympathy is the new wine which the people of Japan and the people of the United States and the peoples of the great European countries have been and are now pouring into the old bottles of national sovereignty, with the usual results.

The anarchy of this over-zone cannot be destroyed by Japan and America and the other great nations of the world through any half-way measures. Nor can we ignore it. We must deal with it. Nothing less than revolution in the existing international order will serve.

Can the people of Japan and the people of the United States contemplate with any patience the signing of the usual forms of peace when this war ends? We all know too well what that will mean. We can even now see the contestants limping off, each to its own bit of earth, immediately to begin preparation for the next and greater slaughter. Haven't we had enough of slaughter? Haven't we had enough of a program which means periodical human butchery and can never mean anything else?

We may as well face the truth; our leaders have failed. They have led the world to a shambles. But the people have not failed. Their heroism

is to-day as unselfish and as splendid as the heroism of Thermopylæ. The fiber of the common man has not deteriorated. It shines resplendent in France, in Belgium, in Germany, in Austria, in Russia, and in the Orient. In the grip of national sovereignty the people are apparently helpless. As the world is now led, men must periodically go out to slaughter their brothers with whom they have no quarrel. Isn't it time for a new leadership?

I have said that no nation is now self-sufficient. I do not say that nationality has not served a high purpose, but the bloody fields of Europe show conclusively that whatever nationality may have achieved in the past, it cannot now render to humanity any service which for a moment justifies the hideous human sacrifice, which, Moloch-like, it exacts. This war is humanity's greatest tragedy, but it will not have been suffered in vain if its opportunity is fairly grasped. The war's close will be that "tide in the affairs of men" which must be "taken at the flood." No people in all the world can render a nobler service in that hour than the people of Nippon. You have seen the world within the memories of men now living expand as it did when you decided to open your gates sixty years ago, and you have seen it contract through the discoveries of modern science.

Beyond any other people you are in touch with what is old, and yet you are in sympathy with what is new. You have within recent years shown a

self-control, a broad tolerance, and a genius for achievement which stamp you as a great and a greatly humane people. Will you, therefore, when the hour strikes, join hands with the people of the United States of America in the formation of a Federation which shall place humanity above nationality?

Happily there is a precedent which indicates how this Federation can be formed and what it should mean.

In 1781 the thirteen colonies of the United States took half-way measures for the creation of a nation. They formed what was known as the American Confederation. This was actually an attempt to create a central power without surrendering to it whatever authority was necessary to control interstate questions. The American Confederation became little more than a travesty on government. It was as inefficient then as International Law is now. But in 1787 the thirteen quarreling States abandoned the old program, adopted a Constitution, and thereby created a central authority known as the Federal Government. The States surrendered nothing in creating the central government, except a little false pride. By that surrender they achieved America and all that America means. They failed to secure permanent peace because they did not in the Constitution make the authority of the Federal Government sufficiently explicit. This resulted in our great Civil War. That Constitutional error

was promptly rectified, and now such a thing as war between the States of the American Union is unthinkable. War between the nations of Europe or the nations of the East or between the West and the East must be made equally unthinkable.

I believe the people of the United States of America are ready to help civilize this lawless over-zone; this realm of Moloch; this land of no-man and yet of every-man; this land in which plighted faith has no meaning, where the chastity of women has no protection; this land where intrigue flourishes, where spies swarm, where men smile and lie; this land of head-hunters; this Gethsemane of civilization where women and children weep before they are crucified; this land in which, whether we will or no, we must all dwell.

The doctrine of unconditioned sovereignty—and that alone—has filled this land with Horrors. It should be the Land of Promise, because it is the unexplored continent of human brotherhood.

We of Japan and America must unite to slay its artificial monsters, to banish its unnatural terrors. Otherwise sovereignty will go on quarreling with sovereignty, human butchery will be as unchecked as it has been for centuries past, until that day arrives when the titular head of a really unconditioned sovereignty shall set his heel upon the neck of the world.

TREATY OBLIGATIONS[1]

BY HON. ELIHU ROOT

Ex-Secretary of State, ex-United States Senator

It is impossible that the human mind should be addressed to questions better worth its noblest efforts, offering a greater opportunity for usefulness in the exercise of its powers, or more full historical and contemporary interest, than in the field of international rights and duties. The change in the theory and practice of government, which has marked the century since the establishment of the American Union, has shifted the determination of great questions of domestic national policy from a few rulers in each country to the great body of the people, who render the ultimate decision under all modern constitutional governments. Coincident with that change the practice of diplomacy has ceased to be a mystery confined to a few learned men who strive to give effect to the wishes of personal rulers, and has

[1] These extracts are from an address on the treaty obligations of the United States with Japan (cited with the permission of the author) given at Washington before the American Society of International Law, on the 19th of April, 1907.

become a representative function answering to the opinions and the will of the multitude of citizens, who themselves create the relations between states and determine the issues of friendship and estrangement, of peace and war. Under the new system there are many dangers from which the old system was free. The rules and customs which the experience of centuries had shown to be essential to the maintenance of peace and good understanding between nations have little weight with the new popular masters of diplomacy; the precedents and agreements of opinion which have carried so great a part of the rights and duties of nations toward each other beyond the pale of discussion are but little understood. The education of public opinion, which should lead the sovereign people in each country to understand the definite limitations upon national rights and the full scope and responsibility of national duties, has only just begun. Information, understanding, leadership of opinion in these matters, so vital to wise judgment and right action in international affairs, are much needed.

[Senator Root then outlined the development of the public school system in California in its relation to the education of Japanese children, pointing out and explaining some of the mooted questions in California's constitution that were closely related to the Treaty of November 22, 1894, between Japan and the United States.]

It is a pleasure to be able to say that never for a moment was there, as between the Government of the United States and the Government of Japan, the slightest departure from perfect good temper, mutual confidence, and kindly consideration; and that no sooner had the views and purposes of the Governments of the United States, the State of California, and the city of San Francisco been explained by each to the other than entire harmony and good understanding resulted, with a common desire to exercise the powers vested in each, for the common good of the whole country, of the State, and of the city.

In the distribution of powers under our composite system of government the people of San Francisco had three sets of interests committed to three different sets of officers—their special interest as citizens of the principal city and commercial port of the Pacific Coast represented by the city government of San Francisco; their interest in common with all the people of the State of California represented by the Governor and Legislature at Sacramento; and their interests in common with all the people of the United States represented by the National Government at Washington. Each one of these three different governmental agencies had authority to do certain things relating to the treatment of Japanese residents in San Francisco. These three interests could not be really in conflict; for the best interest of the whole country is always the true interest of every State and city, and the

protection of the interests of every locality in the country is always the true interest of the nation. There was, however, a supposed or apparent clashing of interests, and, to do away with this, conference, communication, comparison of views, explanation of policy and purpose were necessary. Many thoughtless and some mischievous persons have spoken and written regarding these conferences and communications as if they were the parleying and compromise of enemies. On the contrary, they were an example of the way in which the public business ought always to be conducted; so that the different public officers respectively charged with the performance of duties affecting the same subject-matter may work together in furtherance of the same public policy and with a common purpose for the good of the whole country and every part of the country. Such a concert of action with such a purpose was established by the conferences and communications between the national authorities and the authorities of California and San Francisco which followed the passage of the Board of Education resolution.

There was one great and serious question underlying the whole subject which made all questions of construction and of scope and of effect of the treaty itself—all questions as to whether the claims of Japan were well founded or not; all questions as to whether the resolution of the school board was valid or not—seem temporary and comparatively

unimportant. It was not a question of war with Japan. All the foolish talk about war was purely sensational and imaginative. There was never even friction between the two Governments. The question was, What state of feeling would be created between the great body of the people of the United States and the great body of the people of Japan as a result of the treatment given to the Japanese in this country?

What was to be the effect upon that proud, sensitive, highly civilized people across the Pacific of the discourtesy, insult, imputations of inferiority and abuse aimed at them in the columns of American newspapers and from the platforms of American public meetings? What would be the effect upon our own people of the responses that natural resentment for such treatment would elicit from the Japanese?

The first article of the first treaty Japan ever made with a Western power provided:

> There shall be a perfect, permanent, and universal peace and a sincere and cordial amity between the United States of America on the one part, and the empire of Japan on the other part, and between their people respectively, without exception of persons or places.

Under that treaty, which bore the signature of Matthew Calbraith Perry, we introduced Japan to the world of Western civilization. We had always been proud of her wonderful development

—proud of the genius of the race that in a single generation adapted an ancient feudal system of the Far East to the most advanced standards of modern Europe and America. The friendship between the two nations had been peculiar and close. Was the declaration of that treaty to be set aside? At Kurihama, in Japan, stands a monument to Commodore Perry, raised by the Japanese in grateful appreciation, upon the site where he landed and opened negotiations for the treaty. Was that monument henceforth to represent dislike and resentment? Were the two peoples to face each other across the Pacific in future years with angry and resentful feelings? All this was inevitable if the process which seemed to have begun was to continue, and the Government of the United States looked with the greatest solicitude upon the possibility that the process might continue.

It is hard for democracy to learn the responsibilities of its power; but the people now, not governments, make friendship or dislike, sympathy or discord, peace or war, between nations. In this modern day, through the columns of the myriad press and messages flashing over countless wires, multitude calls to multitude across boundaries and oceans in courtesy or insult, in amity or in defiance. Foreign officers and ambassadors and ministers no longer keep or break the peace, but the conduct of each people toward every other. The people who permit themselves to treat the

people are surely sowing the wind to reap the whirlwind, for a world of sullen and revengeful hatred can never be a world of peace. Against such a feeling treaties are waste paper and diplomacy the empty routine of idle form. The great question which overshadowed all discussion of the Treaty of 1894 was the question: Are the people of the United States about to break friendship with the people of Japan? That question, I believe, has been happily answered in the negative.

TO OUR NEAR NEIGHBOR IN THE FAR EAST

BY DEAN C. WORCESTER

Author; Member, First and Second United States Philippine Commissions; Secretary of the Interior, Philippines, 1901–1913

I HAVE read with the keenest interest *Japan's Message to America* and am honored by the opportunity to join in a reciprocal communication which I hope may promote even better relations and stronger friendship than now exist between your people and mine.

In August, 1887, when a boy of twenty, I landed at Yokohama and, as it seemed, stepped straight into fairyland. I shall never forget the pleasure of this my first visit to your wonderful country, and have ever since been one of your many American well-wishers.

During the succeeding twenty-eight years it has been my privilege to revisit Japan on thirteen different occasions. I have wandered through the byways of your great capital city, an interested observer of the industrious, frugal life of your people. At times when anti-American feeling

was said to prevail, I have been treated with unfailing courtesy and kindness.

I have met your great ruler Mutsu Hito and others of your statesmen, and have been impressed with their progressive spirit, the thoroughness of their knowledge, and the saneness of their judgment. I have watched with sympathetic interest not the "civilization" (Heaven save the mark!) but the *modernization* of Japan and have admired the spirit in which you have met the manifold and complex problems which your recent unprecedented progress has presented for your solution.

I have been thrilled by the splendid patriotism shown by your people and the dauntless courage of your soldiers and sailors. Indeed I fear that I have not always in my heart observed the rule of strict neutrality when you were facing a mighty foe.

Long before I first visited Japan you had begun to demonstrate the wisdom of that old saying, "Prove all things; hold fast that which is good," and with a liberality as rare as it was commendable, you were sending men of experience and demonstrated ability to observe and study methods and conditions in other lands.

When a student at the University of Michigan I received instruction side by side with some of your bright, keen young men, and later gave instruction in biological science to others. It is but natural that I should have been especially

delighted at your remarkably successful application of modern scientific methods to the solution of sanitary problems, to the healing of the sick and the injured, and to the combating of dangerous communicable diseases.

I know enough of you and your country to wish that I knew much more, and to regret that so many of my countrymen know even less, for it is growing increasingly important that Americans and Japanese should thoroughly understand each other.

When I first visited the Far East the United States and Japan were neighbors indeed, but by no means near neighbors. The broad Pacific rolled between your territory and ours. Who could then have foreseen that in a few short years only the Bashi Channel, less than a hundred miles wide, would separate our insular possessions?

Even the mainlands of our respective countries have been brought much nearer each other, for we must measure the width of the Pacific not in miles but in the time necessary to cross it, and the increasing swiftness of ocean steamers is steadily reducing this, while the wonderful development of wireless telegraphy renders it not improbable that Yokohama and San Francisco may soon be able to communicate directly by the interchange of radiograms. Indeed, who shall say that in the comparatively near future the people of these cities may not talk to each other under the sea or through the air? Of necessity this increasing nearness has brought its problems. We have

annexed the Hawaiian Islands, where many of your people live under our rule. In California Japanese have been denied privileges accorded to other foreigners in many states of the Union.

There has been some talk, on this side of the water, of a "Yellow Peril" by certain of our citizens who seem not to have grasped the fundamental fact that the intellectual and moral characteristics of a people rather than the color of the skins of the individuals who go to compose it determine whether or not that people is likely to be a peril to well-behaved neighbors, but most of us remember the commendable moderation and self-restraint which your government has sometimes shown under rather trying circumstances in its dealings with ours, and there are many of us who believe that if the "Yellow Peril" ever becomes a reality the fault will be largely our own.

Some of our citizens have expressed the belief that you would ultimately fight us for the trade of the Pacific. To one reasonably conversant with the actual facts this theory has its humorous side. You could hardly take and hold this trade in such a way, for although our present military unpreparedness is in rather striking contrast with your own readiness, and although as a people we are slow to anger, we are fairly persevering in meeting trouble when it is forced upon us, and are fortunate in the possession of an abundance of those resources necessary for the successful waging on a large scale of long-drawn-out naval warfare.

The commercial mastery of the Pacific, if obtained and held by force, obviously depends on sea power, but you have been wise enough to grasp the fact that possession is nine points of the law and that there is another and far better way of securing a controlling interest in the already vast and rapidly growing commerce of this region. You are intelligently and systematically studying and seeking to meet the needs of the teeming millions which people the lands washed by this mighty ocean. Your own ships are carrying your goods to these countries in ever increasing quantities. We have comparatively few American ships, and most of our merchants have been too prosperous to "bother" about trade with China or other Far Eastern countries. While they doze you are snatching it from under their noses! At present you have only to help yourselves. We certainly need not expect you to fight us for the amusement of the thing and that is where the joke comes in! Some day our manufacturers and exporters will wake up and then you will get very real and keen competition in certain lines, but you know us too well to believe that we would quarrel with you to get trade, and we know you well enough to feel sure that you will not begrudge us such share in the commerce of the Far East as we can win by peaceful means.

Not a few Americans have been obsessed with the idea that you would ultimately fight us to get

the Philippines. I confess to incredulity when some of your public speakers tell us that you do not consider these potentially very rich Islands worth having. You know them too well. Neither does it seem probable that your experiences in Formosa would deter you from improving a really favorable opportunity to extend your possessions farther southward. You are not so easily discouraged.

But we believe that it would be foolish for you to attempt to take the Philippines from us, and we do not believe that you are a foolish people. With the opportunities for expansion which you now have, possession of the Philippines would be a pitifully insignificant compensation for the moral and material loss which would result were you thus to earn for yourself the hostility of your oldest and best friend among the nations.

There remain certain *real* dangers which are worthy of serious consideration. Your statesmen and ours understand each other well enough properly to appreciate each other. With them the reasons which led to the cementing of the friendship which has so long existed between our countries make for its continuance, but it must be admitted that many of the people of the United States are lamentably ignorant of Japan and the Japanese, and it is to be feared that many of the Japanese still have much to learn of our land, its inhabitants, its Government, and its policies.

Here in the United States we are now facing very serious problems which are the outgrowth of

a period of long and very rapid commercial development. It happens that they have become especially acute in some of our westernmost States. Should the period of great commercial activity on which you have entered long continue, as we hope it may, you will learn more by experience than you yet know, of the troubles caused by the conflict between organized capital and organized labor and will then be able to understand better than you can at present why the presence of orderly and diligent Japanese laborers has caused trouble in the United States.

One of the contributors to *Japan's Message to America* argues that your labor is both good and cheap and cannot see why we should not therefore welcome it, failing, not unnaturally, to understand that its goodness and cheapness are the very things to which certain of our people really object, although careful to assign other reasons for their hostile attitude.

With the growth of socialism in your country you may ultimately appreciate more fully than at present the difficulties that the best intentioned Government may experience in controlling the conduct of extremists. Thus far you have dealt somewhat sternly, and apparently very successfully, with your own socialistic troubles, and it must be admitted that your form of Government may prove to be better suited to coping with such evils than is ours. We are still facing some serious difficulties growing out of the relationship between

our State and national Governments, and we expect you to make due allowance for this fact, bearing constantly and clearly in mind the friendliness which our national Government has always displayed toward yours. Your statesmen, your scholars, your soldiers, and your captains of industry have been gladly welcomed and highly honored in the United States, and we feel that this fact should far outweigh the troubles which have sometimes arisen between representatives of your laboring class and of ours.

It would be idle to deny that in many ways the great mass of your people and that of ours differ from each other profoundly. It is fair to assume that present conditions will not always endure, but the change will necessarily be very gradual. Meanwhile, we must look the facts in the face. The questions which have arisen between us do not in reality involve the superiority of the one people or the other. You, who represent an ancient civilization successfully modified and adapted to modern conditions, can well afford to smile at the temerity of those who boast too loudly of the virtues of a social system so short-lived as is that of the United States. Each has its advantages and its defects, and the adherents of the one can ill afford to show contempt for the adherents of the other, yet until human nature changes profoundly for the better the masses in each country will probably continue to maintain that "Orthodoxy is my 'doxy and heterodoxy is your 'doxy!"

Suffice it, therefore, that we *are* different and that where representatives of two very distinct peoples which do not readily assimilate live in close contact with each other, troubles sometimes necessarily arise. In meeting them we should employ that good sense often called "common" which fortunately *is* common to educated and intelligent Americans and Japanese. When you are inclined to grow indignant over the treatment accorded your laborers and your school children in California—and I confess to the belief that you have sometimes had ground for indignation—ask yourselves whether you have extended, or could extend, to Americans in Japan all of the privileges which you have sought for your citizens in the western part of our country. Would not colonies of Americans, owning land, living apart from your people, and retaining their own language and customs, create some problems for you in Japan?

What a victory it would be for civilization if our two nations, of different races, the Easterners of the Orient and the Westerners of the Occident, the representatives of a very ancient civilization and those of a civilization of comparatively recent growth, could continue to settle their differences honorably and amicably in mutual respect and esteem!

Ignorance and prejudice are the greatest obstacles to such à result. If a tithe of the effort and money which a senseless armed struggle between Japan and the United States would cost

were seasonably and intelligently devoted to dispelling these twin evils and to making the many good qualities of each people known to and appreciated by the other, lasting friendship would result.

The present interchange of messages between representative citizens of both nations is a long step in the right direction, and cannot fail to lead to a better understanding.

COMMON INTERESTS

BY ARTHUR BULLARD

Author, Special Correspondent

THE year 1915 finds the great nations of Europe still at war. Whether the conflagration was started by Russia's desire for the Straits or Germany's desire for the Channel ports, it is evident that the background of the war is the ancient tradition that prosperity can be won by the sword. This idea—the basic conception of Imperialism—still has force in Europe.

The United States—like Japan—is a comparatively new-comer in the council of the Powers. Our policies are not hampered by this old tradition. We do not estimate our worth in terms of conquered territory. Having been born into a universe of science and steam transportation, we value social peace and cordial trade relations more highly than unwilling colonies.

That the people of the United States are not bent on territorial aggrandizement is amply demonstrated by the Mexican situation. Our European friends find it difficult to understand why we have not annexed our southern neighbor. It is hard to make them realize that we do not want to.

The few colonies we control are a drain on us, not a resource. We do not want more. So there is small chance that territorial greed will lead us into conflict with you.

Nine-tenths of the "distrust of Japan" which can be found among us—and the sum of it is not great—is based on a fear of this word; fear that it is your ideal to rival Alexander, Cæsar, Napoleon; to create a grandiose Empire of the East, to establish military domination over the continent of Asia and the Oriental Seas—in short—to be the Prussians of the East. Such ideals are not popular in America.

Personally, I have tried to live up to the seventeenth rule of Fukuzawa's Moral Code—"Treat others with trustfulness." I have not worried over a possible sinister trend to your ambitions. I cannot see why Japan, a new-comer among the Great Nations, should be dominated by an ideal which is not modern. But I believe that all Japanese who desire to ameliorate the relations between the two countries—which are, as Mr. Asano says, destined to play the principal *rôles* in the development of the Pacific—would do well to reassure our distrustful ones on this point.

If we banish this specter of hectic territorial greed, there is no ground for rivalry between our two nations, except in Commerce. Commercial competition will doubtless grow in intensity as the United States becomes more fully developed and to a larger extent an exporting nation. But two

citizens of the same nation do not come to blows over their business rivalry; I see no reason why Governments should.

The people of the United States are only gradually developing a "foreign policy." We have not yet caught up with the immense expanse of our own territory. Slowly we are making progress in our great task of welding the most diverse elements into a homogeneous democracy. The ideal has been set for us by the great men of our history. But we have not yet attained to it. Faced by manifold internal cares, it is only reluctantly that we turn our attention to problems beyond our borders.

But it is safe to prophesy that as we are forced to meet these new, international problems, we will approach them in the same spirit with which we are trying to infuse our national life.

If our hopes of democracy and social justice triumph at home—as they surely will—we will not bring into the Pacific any ambitions with which liberal Japan can quarrel—we confidently expect the cordial coöperation of the Japanese in the realization of these ideals on the islands and coasts of the Greatest Ocean—the very name of which is a promise of peace.

THE LINK OF LITERATURE

BY C. ALPHONSO SMITH

Poe Professor of English, University of Virginia; Exchange Professor with Berlin, 1910–1911.

I

HARDLY a day passes in which the people of Japan and the people of the United States are not compelled to think of each other in terms of flaring newspaper headlines, and the headlines put the emphasis on differences. I doubt whether there are any two friends in the world whose friendship would not at times be strained if an intermediary, however honest his intentions, should set himself the daily task of blazoning every thought, word, and deed in which he detected personal differences and possible alienation. The only safeguard would be for the two friends to fall back upon their permanent fund of common traits and enduring ideals. Such a *point de repère* for nations is found in literature.

When Thackeray spoke of Washington Irving as the "first ambassador whom the New World of Letters sent to the Old," he paid a tribute not

only to Irving but to literature. His words remind us that literature is an international concern, that it not only interprets and thus emancipates the spirit of the nation that originates it but links nation to nation and people to people in a bond of common ideals and common sympathies. Of the brilliant lectures delivered before the University of Virginia by Dr. Inazo Nitobé, the Japanese Exchange Professor for 1911–1912, none made so deep an impression, none so endeared the name of the speaker, and none so touched the elemental impulses of the hearers, as one which does not of course appear in *The Japanese Nation*. It was an impromptu address on Edgar Allan Poe, the occasion being a memorial concert given in honor of Elizabeth Arnold Poe, the poet's mother.

Literature is an international link because it is the best expression of a nation's inner life. Long before American magazines and public speakers began to busy themselves with the real meaning of Americanism, Europe had formed or was forming its own idea of the word from reading Franklin, Jefferson, Irving, Cooper, Poe, Hawthorne, Longfellow, Emerson, Bret Harte, Mark Twain, and Walt Whitman. These men not only express with varying fullness the national spirit but are in a very real sense the ambassadors from the New World to the Old. To understand them, to commune with them, to appraise their excellencies and their limitations, to realize that consciously or unconsciously they are the exponents of Amer-

icanism, is to know what America is and what it stands for.

Japan is already a reader, and an appreciative reader, of the best American literature, but she has not yet contributed to the interpretation of American literature. We do not associate Japan with our literature as we associate France, Germany, and of course Great Britain. These nations have contributed constructive criticism and have thus linked their literary thought with our own. But we need to be linked to Japan in the same sort of literary interchange. No literature can longer afford to be hemispherical. The symbol of the twentieth century is the sphere, not the hemisphere. American literature is not hemispherical in its appeal but it is hemispherical in its utilization of foreign criticism. It needs the Oriental note.

The very distance and difference of one nation from another seem often to clarify and to enlarge the critical judgment. No Englishman could have written Taine's *Histoire de la littérature anglaise* or Ten Brink's *Geschichte der Englischen Literatur;* no Scotchman could have written August Angellier's *Robert Burns;* no Englishman or Scotchman could have written Child's *English and Scottish Popular Ballads;* and no American could have written De Tocqueville's *Démocratie en Amérique* or Bryce's *American Commonwealth.* The same data might have been amassed and the same general method pursued, but the interpretation

would have been not only different but far less adequate and quickening.

Addison touched upon a bigger thought than he realized when he said: "I am very well versed in the theory of a husband or a father, and can discern the errors in the economy, business, and diversion of others better than those who are engaged in them, as standers-by discover blots which are apt to escape those who are in the game."

But it is not a question of blots. The critics whom I have mentioned performed a national and international service not by discovering blots but by bringing to bear a new angle of vision. They brought to their task, by their very difference of race and nationality, a breadth of comparison, a quick analogical sense, a feeling for what is central and essential, a consciousness of the unlike amid the like and the like amid the unlike that could hardly have been attained by one to the manner born. Each of them not only revealed new tendencies and possible reaches in the subjects treated but linked two nations in the bonds of a reciprocal interest and understanding.

II

Though American literature has never had a Taine it owes much to the dispassionate appraisal of foreigners. While they have erred in expecting our literature to be big, burly, and bizarre, they have paid ungrudging tribute to the three real and

distinctive contributions that American literature has made to world thought.

They have recognized that American literature is, first of all, a pioneer literature.

> The frontier [says an American historian] is productive of individualism. Complex society is precipitated by the wilderness into a kind of primitive organization based on the family. The result is that to the frontier the American intellect owes its striking characteristics. What the Mediterranean Sea was to the Greeks, breaking the bond of custom, offering new experiences, calling out new institutions and activities, that, and more, the ever-retreating frontier has been to the United States.

But more than this may be said. What the fact of a frontier has been to our history, the consciousness of a frontier has been to our literature. James Fenimore Cooper stood upon the physical, territorial frontier and sketched an advancing and a receding civilization. What Cooper did for the State of New York, Mark Twain did for the Middle West, and Bret Harte for the extreme West. Joel Chandler Harris did for the negro what Cooper did for the Indian: as Chingachgook was the last of the Mohicans, so Uncle Remus may be considered the last of the old-time Southern negroes. In William Cullen Bryant's verse we see the frontier of the growing city impinging upon the quietude and freedom of the forest. Hawthorne stood upon the frontier of

an evanishing Puritanism and portrayed in allegory its struggle with a more liberal creed and a more humane practice. Poe stood upon the heights of pseudo-science and prophesied the coming of real science, as Whitman stood upon the heights of individualism and proclaimed the overthrow of institutionalism. Emerson and the other transcendentalists stood upon a more purely spiritual frontier, a frontier that separated or rather united the seen and the unseen, the known and the unknown, the actual and the possible. "America means opportunity," said Emerson—opportunity not to acquire material things but to bridge the chasm between the material and the spiritual. William James, like Daniel Boone, loved the borderlands where retreating shapes lie half-revealed and half-concealed. Henry James has projected the American borderland across the seas and interpreted it against the background of Old World custom. From this consciousness of a frontier have sprung the most essential characteristics of American literature—not only its idealism but its optimism, its sanity, its humor, its vision of something better yet to be.

I need hardly say that another cause of foreign interest in American literature is the prevalence in it of American humor. From Benjamin Franklin to Mark Twain, Americans have been the chief purveyors of wholesome merriment. We have not only fired the laugh heard round the world, but we seem to have done more than any

other nation to democratize laughter itself. Pretension, hypocrisy, conventionality, pomposity—these are the targets. "At bottom," says Dr. Van Dyke, "American humor is based upon the democratic assumption that the artificial distinctions and conventional phrases of life are in themselves amusing." It is based also on the assumption that the individual is of more account than the institution. The American people laugh *with* the man who is what he is without sham or show; they laugh *at* the man whom the conventional trappings of society have de-individualized and thus converted into the complacent representative of a group. The butt is usually an office-holder; because, in the popular mind, the toga of office, whether in church or state, tends to institutionalize. Humor is, at any rate, our national lubricant.

When Gladstone was asked what he considered the leading characteristic of American humor he promptly replied, "Exaggeration," and illustrated his point by the story of an American merchant who, when the price of ink went up, claimed to have saved a hundred thousand dollars a year by not dotting his *i*'s. Whether we commend or not the aptness of this illustration, there is no doubt that from the appearance of Irving's *Knickerbocker History of New York* (1809) to the present time exaggeration has been a constituent of American humor, and the suggestion has been made that it is a trait inherited from our full-

blooded Elizabethan ancestors. "Mark Twain," says a recent critic, "is the foremost of American humorists because he thus relates us to our [Elizabethan] origins." On the contrary, Mark Twain is the foremost of our humorists not because he suggests the past but solely because he expresses the present. The explanation of exaggeration in American humor is to be sought primarily in the bigness of things that confront the American on all sides. The length of American rivers, the height of American mountains, the distance from north to south and from east to west, the phenomenal growth of American population, the gigantic combinations of American capital, the varied products of American soil—these things soon begot a sort of interstate and then international rivalry that found ready expression in humorous overstatement.

The European's appreciation of the skillful use to which exaggeration is put in American humor may be measured in part by the esteem in which Mark Twain's works are held both in England and on the continent: "Since the death of Charles Dickens," said the *Evening Standard* of London, "no writer of English has been so generally read." "He was more esteemed in Germany," said the *Berliner Zeitung am Mittag*, "than all the French and English humorists put together." In Copenhagen it is said that Mark Twain is better understood by the Danes than by the English, and that he is in fact the founder of their new school of humor.

Foreigners have also recognized generously in late years the idealism of American literature. There was a time when America was thought to be dominated by crude materialistic aims, and, without investigating American literature, foreign critics inferred that this too must necessarily reflect a materialistic purpose. That time has passed and passed forever. Mr. Bryce, our wisest critic, concedes that the Americans are more idealistic than the English or even than the French. The Americans, he says, are an impressionable people.

It is not their intellect, however [he continues] that is impressionable, but their imagination and emotions, which respond in unexpected ways to appeals made on behalf of a cause which seems to have about it something noble or pathetic. They are capable of an ideality surpassing that of Englishmen or Frenchmen.

Edmund Gündel, a German biographer of Poe, declares that the essential trait of American literature is its splendid idealism. Louis P. Betz, another German student of Poe, writes of the interesting contrast between the outer and the inner life of the American people, the outer life characterized by a seeming materialism, the inner life by the "Excelsior" note. Guglielmo Ferrero, the Roman historian, says:

I was struck by one difference between American and European benefactions. American gifts are not

infrequently inspired by a passionate, and I should almost say ingenuous, faith in man's ability to conquer human misery and the travails of life. An American will often set himself with fervor and with great expenditure of brains and money to eradicate evils that to Europeans seem incurable. The point is, however, that here again the Americans appeared more idealistic, more given to dreams, less practical than Europeans.

This characteristic of our literature has been best expressed by Eduard Engel, who has written histories of English, French, German, and American literatures:

The most distinctive note in American literature is its idealism. All great American writers, all those whom the Americans consider great, have been without exception idealists, almost, in fact, ultra-idealists. It is no accident [he adds] that from an American poet, from Longfellow, the world should have received that exquisite poem whose refrain, "Excelsior," has become the watchword of idealists in all lands.

That is high praise but it is just. Every history of American literature ought to contain at least one chapter entitled "Idealism in American Literature." Such a chapter might show the idealism in our oratory, our fiction, or our lyric poetry. In them all there is reflected the spirit of a people not querulously discontented but not smugly satisfied, a people proud of its past but more eager to interpret its present, and to summon both past and present to the service of a wider future.

III

These are some of the contributions that America is making through her literature to world thought. But while the literary currents flow freely across the Atlantic they do not flow freely across the Pacific. Japan knows America and America knows Japan chiefly in a material and statistical way. There is a ready interchange of manufactured goods and such an interchange is not to be underrated. The danger is that it will be overrated. In my vision of world unity, marginal percentages are not excluded, but they are only the ground floor of the vast building. The superstructure, with its far views outward and its wider views upward, is built of common faiths, common admirations, common humanity.

As co-builder of this temple the colleges and universities of America need to feel the comradeship and coöperation of Japan. We believe that your responsiveness to what is artistic and progressive, your subtle appreciation of the fitness of form to content, your quick understanding of national ideals, your constant garnering of the past for the storehouses of the future, your consciousness of a mission, your position as spokesmen for the East and as interpreters for the West to the East would make your advent into American literature an epoch in the history of internationalism.

CHRISTIAN INTERNATIONALISM

BY REV. CHARLES S. MACFARLAND, D.D.

General Secretary, Federal Council of the Churches of Christ in America

A BOND of international friendship, founded upon the deepest of interests and the highest of mutual ideals, has been rapidly established between the Churches of Christ in Japan and the Churches of Christ in America.

In *Japan's Message to America*, Rev. Tasuku Harada calls attention to the problems of the Christian Church in Japan. One of these was the need of unification. Therefore, it is gratifying for me to bear witness, on behalf of the federation of American churches including thirty denominations and one hundred and forty thousand churches that the spirit of Christian unity in America is partly a reflex action, for coöperation among the mission churches in Japan has in large measure stimulated unanimity among our churches at home. Dr. Harada also suggested that the American Churches should send messengers to encourage Japanese Christianity. We have responded to this request in the sending of Dr. Shailer Mathews and Rev.

Sidney L. Gulick as official messengers from the Federal Council of the Churches of Christ in America. He also urged the promotion of international peace, and he will therefore be gratified at the election of a missionary from Japan as associate secretary of the "Commission on Peace and Arbitration" appointed by the Federal Council, as well as by the appointment of a special commission of the churches "On Relations with Japan."

As Dr. Harada intimates, the sending of missionaries to propagate a form of religion is not enough, and in this appeal he has been supported by the missionaries themselves, who recently memorialized the Federal Council to cultivate the historical friendship existing between the two nations. The response of the American Churches was immediate, and a propaganda from one end of the nation to the other has had marked effect upon our national thought and consciousness.

The Japan Evangelist characterizes the sending of the Federal Council messengers to Japan as of historic significance because "this is the first time that official representatives of the federated churches of a great nation have come, *not as patrons or as teachers, but as brothers* in the bonds of Christ." Indeed, this is the first event of the kind in the history of the world.

Our nation has a problem little shared by other nations; that of the amalgamation of many divergent peoples with its attendant economic

difficulties, while at the same time we must frankly admit that it is still more hampered by the want of international and inter-racial sympathy and understanding. However, although it may yet be dim, the Christian Church of America is giving expression to a new sense of internationalism.

One of the great beauties of nature is her mingling of unlike things, each serving the other's needs. This universal order, since the stars sang their morning song together, has been the blending of a multitude of things which, in our human knowledge of them, we have set apart. Nature consists thus of diversity in unity. Her divided and subdivided kingdoms exist only in the thought of man. She is not like our human life, marked off into its political states with their boundaries and barriers. Her various systems pervade and penetrate each other. They live upon and by one another. In our human order also, when we live its freest life, we do not gather ourselves together so much upon the basis of similarity as of unlikeness. The family is the highest type of our mutual life and it is a bringing together of the unlike and the opposite.

When, however, we pass out from this natural social order of God into the realm of our artificial human associations, we find that this great law is all too often perverted and repressed. In God's order it is the unity of unlikeness. Man's disposition is to bring together by similarities. The one completes the defect by some compensation

and gives a real and final unity. The other takes one small portion, multiplies it by itself, and issues in a system of inharmonious exaggerations, so that to him that hath much more is given, and from him that hath not is taken away even that which he hath. Thus we have largely ordered the world, not in complementary groups, but by a cold analysis into races, nations, and classes. The result is that life has fallen largely into the order of the survival of the fittest. The great commotion in the world order of our day and generation is the effort to change this current which, in national life, takes the form of a self-deceptive patriotism, into the splendid order of brotherhood.

It is clear to men of vision that the old international order is absolutely broken down, and that a new order must take its place, either by the transforming power of a great spiritual vision or else must rise from out the ashes of the old. A true patriotism will begin to transform the world when one nation makes her own people see that to love one people truly is to love all peoples, and that the loss of a nation's honor is infinitely worse than the loss of land, and that her service to other nations is the measure of her greatness.

And now, when international faith has broken down and the darkness is so dense that the light cannot be mistaken, let the world see in Japan and America one great light, in East and West, of a national greatness that rests on the power of our ideals, whose domination is that of moral power,

whose people have equal rights and justice because the strong help the weak, whose patriotism is that of duty and service rather than of rights and privilege, nations that will rather suffer wrong than do a wrong, and all mankind will see the power of moral conquest.

The nations have all been seeking peace, or, at least, their peoples wanted it. We have had our conferences at The Hague, and none should belittle them. And yet, how pitifully their little programs of mitigation have failed! We have had our societies for peace and arbitration, and we should not despise their efforts, but they have discovered that they were trying to put new wine into old bottles and new patches upon old garments. Their work has not been anti-Christian; perhaps it has not been non-Christian; but it was not essentially and effectively Christian. The peace of Jesus Christ is a very different thing from that of the peace movement. We could never imagine the Master urging the nations to be peaceful because war would waste their material resources.

The real forces that have been bringing the nations together have been those of individual and group relationships. They have not been statecraft and diplomacy. The State as we now conceive it is often a fiction; international law a romance. The future must deal with realities and not with diplomatic fable. If when the present warfare is over the old order of things in inter-

national politics remains, the future will be worse than the present. There must not be left one stone upon another. If our present methods of statecraft and diplomacy, with their suspicions, enmities, and distrust are maintained, for every devil that we cast out seven more will come in to occupy the house. These world forces cannot give the constructive, vital power for the healing of the world. Our nations must have some power that will transform their feelings, their jealousies, their passions, and will open their eyes to our poor little racial distinctions. They tell us that our idealism has broken down. Speaking in a world sense, the world has broken down because we stifled our idealism. We have not yet declared so that men could understand it, that God knows nothing about races or nations, and that the words white, yellow, Slav, Teuton, and Anglo-Saxon are not found in the divine vocabulary; for in the speech of the Infinite there cannot be "Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, bondman, or free."

Our little children must be taught to feel, and to feel it deeply, that the black man at home and the black man in Africa belong to the same race and state as themselves; that the yellow man and the white man are of the same blood and live, not only in the same house, but in the same Father's house. In their patriotism our children should salute at least two flags: the one that designates the land in which they happened to be born, and

then a new world-flag which shall signify every race and every nation and every color of mankind. Our children should be reminded at every meal of those from every corner of the world who help to set their table. An education that draws a meretricious inspiration from past national deeds or gaudily appareled misdeeds, instead of meeting present opportunity and duty, is an unhealthy and infected thing. In their prayers they should be taught to pray that God shall preserve their nation from other nations; while they should also be taught to pray that other nations should also be preserved from theirs.

Historic terminology of both Sunday-school and public school should absolutely wipe out in their present connotation such words as "Anglo-Saxon," "Slav," "Celt," "Teuton," "Latin," "Mongolian," "Caucasian," "African." In our public schools, in the sense which they now convey, we should expunge the discriminations of "civilized," "semi-civilized," "barbarian," and substitute a new distinction which shall be grounded upon historic perspective and the principle of relativity; likewise in our Sunday-schools such words as "heathen" and "pagan." God does not look upon man as belonging to either nations or races. He means that nations shall help each other; that their relationship shall be that of the mutual exchange of gifts. Christianity teaches no peace except that which is based upon justice. The Golden Rule of Jesus applies to all the nations and races of

mankind. True Christianity knows no East or West, no Occident or Orient.

This is the teaching of true Christianity, and we earnestly pray that in America and in Japan may be developed, not only the international commerce and the international mind which our material and intellectual concerns demand, but also what Baroness Von Suttner has called "the international heart," demanded by our moral and spiritual interests. This is the meaning of the new bond of friendship between the Churches of Christ in Japan and the Churches of Christ in America, and is the promise of an abiding justice and mutual esteem between these two peoples of the East and the West.

EYE TO EYE

BY BENJAMIN IDE WHEELER

President, University of California

JAPAN and the United States must get on together in neighborliness and coöperation. The fates of geography and commerce make them sharers of the Great Northern Ocean. Down through the coming centuries they must live more and more in touch with each other. They must share and be patient; seek to see each through the other's eyes, yield a little, abate each a little of the full measure of theoretic right. They must with deliberate intent plan to get on together. They cannot afford to let things drift, else there will arise continual sources of misunderstanding. They inherit fundamentally different traditions. In them meet the two poles of the historic world-order. It is not primarily a matter of racial contrast; it is a contrast of social and economic standards. Glossing over the fact with thin veneers of smiles and nice words and formal assurance is sheer folly, and folly fraught with immeasurable peril to both parties and to all the world. What we need is frankness of

speech and honesty of action. Diplomacy is good as an occasional sedative, but inadequate as a food. We must face the plain facts. We must see with open eyes and confess with calm and righteous judgment the difficulties under which we each labor in reaching a basis of common understanding. How to understand each the other's situation and point of view,—that is the problem,—a hard problem, but there is no other way, except the way of anger. And anger settles nothing. It effects nothing but joint injury.

Whatever our later misunderstandings it is most fortunate that our first introduction to each other was favorable and all the early days of our intercourse most satisfactory. America will not soon forget how trustfully Japan gave her her hand to be led in at the gates of Occidental civilization. Nor will Japan forget the sympathy and support she received from America in her days of greatest stress. America has always entertained a feeling of real admiration for the people of the Island Kingdom and has regarded their progress with something of a godfather's pride. Such a tradition and such a relationship constitute for either people a definite national asset, and cannot be lightly thrown by the board.

We appreciate the wisdom of Japan's consent to the practical exclusion of Japanese laborers through the device of withholding passports under what is known as the "gentleman's agreement," and we recognize the honorableness with which

Japan has carried out her part of the contract. This would seem to be a fair example of one nation's appreciating the difficulties inherent in the situation of the other, *i. e.*, of seeing things as the other sees them. We ask for a continuation of that attitude of sympathy. The Japanese people surely understand that it is not on merely arbitrary grounds that we insist on the necessity of denying admission to their laborers. If for any reason the "gentleman's agreement" should be abrogated, we should find it extremely difficult to agree upon a treaty which would accomplish the purpose. Japan is one of the Great Powers of the world, her people represent one of the highest types of the world's civilization. They are not unnaturally jealous of their position and sensitive regarding any apparent infringement of their claim. They would not welcome American legislation discriminating against them and they certainly would not agree to a treaty which by their very acceptance of it would constitute or seem to constitute a documentary confession on their part of oddity, if not of inferiority. We know these things are facts, and these facts make up the chief difficulty of our position,—a difficulty for which we have as yet found no solution, a difficulty regarding which we earnestly solicit the sympathy of the Japanese people. The main reason why none of the measures looking toward exclusion have been adopted by recent Congresses is to be found in the unwillingness of our Government to

offer what might be interpreted as an affront to the Japanese people.

We are hoping, however, that with the passage of time the Japanese people may come to recognize that our exclusion policy is by no means directed against them as a people, nor against any people, but concerns a world-area wherein economic conditions through age-long training and compacting have come to be essentially different from those prevailing in the sparse-settled lands of the frontiersmen. There could be no more convincing proof of this than that British Columbia and Australia, constituent parts of an Empire with which Japan is allied, agree entirely with California, Oregon, and Washington as to the absolute necessity of exclusion and have adopted more drastic measures thereto, than have the United States.

As regards California and other Pacific States, I beg one item of tolerance. These States are not made up of perverse, rude people, slaves of labor unions who have arbitrarily conceived a malicious pleasure in misrepresenting and opposing people from the other side the sea. They are rather to be thought of as being the Americans who have had practical experience with the problems involved in the contact of East and West and have arrived at the most sensible view regarding these problems; and it will be safe and reasonable to estimate that other Americans, as fast as they come to a full understanding of the situation, will take the same view.

So much for my prayer that the Japanese may regard with sympathetic eye our difficulties; now I have to admit that in one chief point the Japanese have good reason to ask a return of the favor. I can see that in spite of all good will the Japanese Government finds it increasingly difficult to explain to its people our apparent discrimination against them. It appears as if we ranked them among the secondary people. It is not our intention, but if we look at the matter from the eyes of the Japanese, I think we cannot fail to see how the national pride is affected and how we are inevitably convicted in their minds of unfairness. They are a strong, proud people, naturally conscious of their achievement, rightfully ambitious of full recognition as a civilized nation. We shall have to listen to their desire and give it full weight. It is no specific thing that they ask,—but only equal treatment among the nations. In this connection there commends itself to our attention the proposal of Dr. Gulick (*The American Japanese Problem*), which admits from any land, Asiatic or European, a certain fixed percentage of those from the same land who are already naturalized American citizens. This proposal has the double merit of avoiding a sudden change in the proportions of immigrants from different countries and of treating all on a common basis. I am surprised to see how little attention has thus far been devoted to this remarkable suggestion. More will surely be heard of it in the days to come. In close conjunc-

tion therewith will be considered the problems of naturalization now forcing themselves to attention, but whatever we consider and whatever we do, we must go to our work with the plain understanding that in one way or other we must get on together. For we are neighbors.

WHAT AMERICA EXPECTS OF JAPAN

BY JEREMIAH W. JENKS, PH.D., LL.D.

Director of the Division of Public Affairs, New York University, and of The Far Eastern Bureau.

"When three people are of one mind, the yellow soil is changed into gold."—*The Book of Changes.*

AMERICA expects much of Japan, for Japan's welfare, for the welfare of the world. America expects nothing of Japan, selfishly, nothing that could be at all construed as being in any way inconsistent with the loftiest ideals or aspirations cherished by the Japanese people.

In the final analysis, the history of a nation is written by that nation. Nations live or die, wax great or disintegrate, very much in accordance with the principles governing the lives of individuals. If they conserve honor for its own sake, husband their health, and comport themselves with justice and generosity towards others, they command and compel the friendship and the comradeship of their fellow-men; they disarm suspicion, enmity.

The history of Japan is that of a brave and noble people. Japan was great long before her part in

the world was known to the nations of the West. Self-contained, self-confined, she conserved her strength and developed arts which have amazed and delighted the peoples of the West. She has amazed and delighted them still more by the rapidity, the earnestness, the tact with which she has, voluntarily, absorbed Western ideas and knowledge and adopted Western ways of organized development. Nowhere in the world is respect and admiration for Japanese achievement more solidly, more surely established than in the United States.

We are a people of high ideals. We have a sublime belief in the nobility of our destiny. Within a mere hand's-breadth of time we have done much. Thus, also, is it with the Japanese people. So here we stand upon a common plane, both proud of our great accomplishments and sanguine as to our future.

We have interests, both sentimental and material, in common. In China, Japan and the United States have both sentimental and material interests. These interests do not conflict. Quite the contrary; the interests of Japan and the United States in China can and should coincide.

Between six and seven years ago a wise Japanese statesman, who was at that time Japan's ambassador at Washington, Baron Takahira, and America's most distinguished and most experienced living statesman, who was at that time Secretary of State, Mr. Elihu Root, defined in the most precise

language the unanimity of Japanese-American interests in China. The joint note signed at Washington, November 30, 1908, set forth:

1. It is the wish of the two governments to encourage the free and peaceful development of their commerce on the Pacific Ocean;

2. The policy of both governments, uninfluenced by any aggressive tendencies, is directed to the maintenance of the existing *status quo* in the region above mentioned and to the defense of the principle of equal opportunity for commerce and industry in China;

3. They are accordingly firmly resolved reciprocally to respect the territorial possessions belonging to each other in said region;

4. They are also determined to preserve the common interests of all powers in China, by supporting, by all pacific means at their disposal, the independence and integrity of China and the principle of equal opportunity for commerce and industry of all nations in that Empire;

5. Should any event occur threatening the *status quo* as above described or the principle of equal opportunity as above defined, it remains for the two governments to communicate with each other, in order to arrive at an understanding as to what measures they may consider it useful to take.

There is nothing ambiguous about the terms of this note. There has been no ambiguity in the policy of the United States supporting this agreement with Japan to protect the "Open Door" and the sovereignty of China. America has no

ambition to secure territory in China or political dominion over China, however veiled. Her one desire is to keep the faith with China, to be true to her own obligations, and in so far as she can, to help China to sustain herself during the period of transition through which China is now passing. This, too, I am glad to say, is the view which obtains among the wisest and best minds of Japan. Mr. Tokugoro Nakahashi, in his article "Japan and the Preservation of China's Integrity," which forms a very important contribution to *Japan's Message to America*, says truly:

> When China had passed through the recent revolutions the majority of the intelligent Japanese began to understand her better. They set to work to make a careful study of the country and the people, and to learn the true attitude of the European and the American nations toward her; and it was brought home to the Japanese generally that Japan's best interests will be safeguarded by maintaining the integrity of, and by observing the "Open Door" policy in China.

Japan's best interests *will* be safeguarded by the maintenance of the integrity of China and by observing the "Open Door" policy in China; and the American people are not merely willing, but they are anxious to see Japan play the important, signally useful part which it is possible for her to play as the friend of China in her own interests and in the general interest of peace in the Pacific.

That statesmanship which acts for the moment merely is shortsighted and doomed to fail. So, while selfishness might suggest that China's temporary difficulty is Japan's opportunity, such suggestion is misleading and mischievous, and if it were acted upon, could not but lead to future difficulty and, indeed, danger to Japan. The Japanese, more than any other nation, are able to appreciate the intensity and the immensity of the changes now coming over China. There is every reason to expect that during the next ten or fifteen years China will progress not less rapidly than has Japan during the last ten or fifteen years. If that be admitted, as I think it must be, then surely it must be obvious that Chinese friendship is essential to the advantage, if not indeed to the safety of Japan. It will pay Japan to be just to China; because if she is just to China it is inevitable, from her geographical situation, alone, apart from the commercial and political genius of her sons, that her already considerable trade with China will be increased tenfold, and that her political influence with the new China will inure to her advantage as well as to the advantage of China.

America expects Japan to be just to China. And this expectation is founded upon a genuinely friendly interest in Japan's future as well as upon the belief that a strong, united China and a strong, united Japan will guarantee the preservation of the peace upon the Asiatic side of the Pacific.

A considerable part of the Chinese people seem

to fear that Japan's present activities in southern Manchuria and in Shantung forecast the possibility that Japan may attempt to repeat in China proper her absorption and annexation of Korea. Of course, such fears are groundless if for no other reason than because China is not Korea, and the Chinese people are not the Korean people. Japan can remove those fears, and she should remove them by taking the most definite possible stand in practical application of her covenant with the United States to protect the sovereignty of China. And preservation or protection of the sovereignty of China is incompatible with the extension or development of "spheres of influence" which, more than anything else, has aroused the resentment, the enmity of the Chinese people.

Mr. Yosaburo Takekoshi, M.P., discussing Japan's Colonial Policy, says:

> Now Korea has room for 10,000,000 immigrants, and Formosa for 2,000,000. So we have to-day both colonies and colonists, like England. We do not need any more colonies than we already have. Anyone who attempts to acquire more would act contrary to the sound imperial policy, and for his own private adventure. Japan's imperial policy to-day calls for the development of Korea and of Manchuria, as well as that of Formosa, and Japan's colonial policy should not be otherwise than to fulfill her responsibility toward these lands.

I heartily concur in this view, keeping in mind, of course, the fact that the plans for the develop-

ment of Manchuria must necessarily differ widely from those for Korea and Formosa. Manchuria cannot be looked upon as a "colony" of Japan, though it is properly a rich field for Japanese development. China will surely one day be strong; and Japan's best guarantee that her interests on the Asian mainland will not at some future time be menaced is the friendship and respect of the Chinese people. If, instead of seeking extension of territory in any part of China's domain, Japan braces herself more and more seriously to the task of developing her political and economic strength within this territory which she has already won by great sacrifices, she will on the one hand convince China of the earnestness and the reality of her friendship, while on the other hand she is solidifying her colonial and internal prestige and power; and—a very important consideration—economizing her administrative machinery, lightening her present heavy tax burden, assisting the people of Japan into a more favorable financial situation from which to extend Japan's trade throughout Asia.

Japan's commercial interest in China is not at all restricted to China herself. The development of railways in China within the next decade and more is going to revolutionize the commerce of Asia. Japan is in a peculiarly strong position to participate in the profits from that development, and Americans will not grudge her legitimate profits from legitimate enterprise. But even

American friendship, however strained through a desire to accommodate Japan, could not guarantee a realization of this development of Japanese trade in Asia against the will of the Chinese people. And I think it but right to say in all seriousness that the American people would not be disposed to regard lightly their obligations to China to oblige either Japan or any other nation. America expects the Japanese people to justify their traditions and their aspirations by continuing to inspire modern progress in China, not through aggression, but by example within their own borders and by such coöperation as China herself may desire and require.

China needs the friendship of both Japan and the United States. All three nations have very large interests in the changes which are taking place as a consequence of the passing of the Manchu empire and the advent of the Chinese republic. The Chinese, of course, are entitled to a prior interest in their own patrimony; the Japanese can justly claim the interest inseparable from geographical contiguity and similarities in racial, historical, ethical, and social development; the American interest, while partly commercial, is largely that of the mutual friend desiring a fair field and no favors for her traders, while playing a worth-while rôle in helping the progress of mankind. It seems to me the part of wisdom that Japan should more and more approach Chinese problems from the viewpoint of the Chinese themselves,

which will, I trust, always be the American viewpoint. Thus Japan, America, and China will be of one mind, and mutual advantage must follow. Truly does the wise man say in *The Book of Changes:*

When three people are of one mind, the yellow soil is changed into gold.

RECOLLECTIONS

BY WILLIAM ELLIOTT GRIFFIS

Formerly of the Imperial University, Tokyo.

It is forty-four years since (having arrived in your country on December 29, 1870) I rode into the city of Fukui, Echizen. I came to Japan to organize public schools on American methods, to train teachers, and to teach chemistry and physics to the lads of the province. In Fukui such great men as Matsudaira Shungaku, Yokoi Heishiro, Hashimoto Sanai, Yuri Kinmasa, Okakura Kakuzo and others equally famous lived.

It was very lonely at first, for I saw none of my countrymen for over a year, but all the people, from the daimio down, were very kind to me. I came to Tokyo, in February, 1871, invited by the first Minister of Education, Oki Takato, to begin what was then a new thing in Japan—a Shem Mon Gakko. In these days, when my long-time friend, Teishima Seiichi, is president of the Higher Technical School in Tokyo, my first suggestions of such a school may be properly forgotten.

After reaching the national capital I saw often

in his carriage, and twice in the palace, your great Emperor, the Meiji Tenno, who was then a young man, only nineteen years old, while the great Empress Haruko was in her bloom of youth and beauty. Both were very kind to us foreigners then in Tokyo. After being in Tokyo a year, my sister, Miss Margaret Clark Griffis, came to Japan. Under the Minister of Education, Tanaka Fujimaro, she was appointed to conduct a school in Tokyo within the castle, near Hitotsu Bashi Go Mon. This was the beginning of the national female education in Japan. Out of this school grew the Peeresses' School and the Tokyo Woman's Normal School. Scores of the daughters of the nobles and gentry, of Imperial Princes, of Cabinet Ministers, and of Samurai attended this school. Often the girl pupils of the school would come to our house, in the foreign compound, and play.

So you see my sister and I have always cherished a warm friendship for the people of Japan and often have Japanese visit our home when they are in America. In Fukui, the three little daughters of Doctor Kasahara, then aged eleven, seven, and four, used to come, on Sunday mornings, to see me and learn about things in America, while I learned about home life in Japan.

How I wish that both peoples, American and Japanese, especially the best in both lands, knew more about each other. It is because the people live on different sides of the Pacific Ocean and are

separated by language and often by unintelligent prejudices, that they so often misunderstand each other. This is the reason why ignorant people, many of them bad men in both America and Japan, tell so many falsehoods about both Japanese and Americans, and thus stir up irritation and hatred where only friendship should reign.

Let me give one illustration, showing how easy it is to make mistakes, some of them amusing, and others dangerous. When, in 1871, I wrote home from Fukui to my little four-year-old nephew about the bob-tailed cats of Japan, and sent him a soroban as a curiosity, what did he do? How did the little fellow understand the cat or soroban?

I will tell you. He tied a string to the soroban, and, turning it face downward, played with it as with a wagon, thinking only of the "wheels" and what he could load on the flat top of it. Then he took a carving knife from the table and was going out into the kitchen. His mother, wondering what he would do, asked him. "I want a Japanese bob-tailed cat," he said. Innocently, he was going to amputate the tail of one of our long-tailed cats so as to have one like those his uncle saw in Japan! Now, in 1915, he is a father with children, and he and they know better.

So let all the children of Japan and the United States learn about each other from good men and women. Then will there always be peace, friend-

ship, and mutual benefit to the two great nations on either side of the Pacific.

Long live the Emperor and Empress! Everlasting be the prosperity of The Land of Peaceful Shores!

PANAMA-PACIFIC INTERNATIONAL EXPOSITION

BY CHARLES C. MOORE

President

As the years have passed both the United States and Japan have given evidence of their sincerity in the professions of amity recorded in their first treaty. We rendered Japan invaluable aid in her successful struggle against humiliating consular conditions. Again, Japan has sent hundreds of her most promising youths to be educated in our colleges and universities. Time and again she has sent commissions of her wisest men to study our industrial organizations, and, most impressive of all her evidences of friendship, she celebrated the landing of Commodore Perry and erected a monument to his memory.

Out of a traditionally kindly feeling has grown a vital force, ever working for mutual benefit and ever increasing in power. Something more than flour and oil and machinery have gone from our shores to the Island Empire; something more than silk and tea have come to us from Nippon. Ideas have passed to and fro with the shuttle-like

movements of richly laden ships. Out of the mouths of students and from the pens of sympathetic writers have come knowledge of Japan's natural beauties, her triumphs over unkind conditions, and the virtues and talents of her people. Interest thus aroused has encouraged inquiry and study, and to-day we realize something of the magnitude of the achievements of our neighbor across the Western sea. Sixty years is but a day in the life of an ancient nation like Japan, which boasts of a ruling dynasty with an unbroken succession for twenty-five centuries; yet in the brief time that is represented by three generations of men, Japan has moved steadily onward with tremendous strides, has accomplished governmental changes that in Europe took centuries to perfect, and, by a national effort unparalleled in the world's history, has attained the goal of a marvelous modern civilization.

From such reflections one naturally turns to the Panama-Pacific International Exposition, which not only commemorates the opening of the Panama Canal and the entry of the Pacific Ocean into its own as a great factor in the commerce of the world, but marks a memorable point in the development of the happy relations that have so long existed between Japan and the United States. I need scarcely recall that Japan was among the first of the nations to realize that the completion of a man-made waterway connecting earth's two greatest oceans called for an international celebration.

She was the first great power to accept the invitation to participate in our Exposition. She was the first of the great nations to select a site, her dedication ceremony having been held as long ago as September, 1912. Furthermore, at that early date she deemed that dedication of sufficient importance to send here a large party of distinguished men to witness the passing of the deed to her plot of ground from my hand to that of her official representative, Commissioner-General Yamawaki.

My relations, and those of my fellow directors of the Exposition, with Commissioner Yamawaki have been particularly happy and will always be one of our brightest recollections when we recall the Panama–Pacific International Exposition. We feel and take gratification in the thought and belief that the cordiality which has thus far existed is but an earnest of what is to come. This Exposition should and will mean closer relationship between Japan and the United States. Acquaintance leads to understanding and understanding to friendship. With a varied and comprehensive exhibit, such as is now installed, of the achievements of the Japanese people in the arts, the sciences, and the industries, with the sympathies that must come with evidences of coöperation and the realization that we and they have been working whole-heartedly for the one great purpose of making this Exposition worthy of the attention of the world, countless Americans who now have but

vague ideas of the Land of the Rising Sun will gain a clear knowledge of its people, their country, and their work.

I know there is no antagonism toward the Japanese people among the great body of the American people. Our people should not have any such antipathy. The Japanese are essentially likable. They are always courteous, chivalrous, and industrious. No land has finer gentlemen or more indefatigable workers. The reverence of the Japanese for their parents and their consideration for those dependent upon them are world famed. Their fine traits are many, and it is only necessary that one become familiar with them to establish the deep mutual respect between the individuals that has existed these many years between the nations to which they proudly give allegiance.

Great credit is due Japan and should unstintedly be given her for the share she is taking in our Exposition. At a time when her resources are being put to an unusual tax she has gone ahead with her painstaking and costly preparations for an exhibit worthy of her greatness. Scrupulously she has kept her word, sparing neither time nor money to make good her every obligation. In money her contribution is measured by the considerable outlay of $600,000 for her main exhibit and a quarter of a million dollars for a unique concession in the "Zone." And that is not all. Japan has even dug up a three-acre garden—the Emperor's own, by the way—put it on shipboard,

brought it thousands of miles across the sea, and set it down beside the beautiful temple in the Exposition grounds. Never has such a garden been seen outside far Nippon, and every American who sees it and has in his heart a love for the beautiful will be thankful for its coming.

Another thought comes to me as I recount what Japan is doing for the Exposition, that it is especially fitting while a deplorable world-struggle, the most tragic in all history, is in progress, the two great nations whose shores are washed by the broad Pacific should be at peace with one another. As they have always been, so should they always remain.

Undoubtedly the day will come when the world will recognize that all nations are members of one great family. With the dawn of that great day the world will know that all the nations are interdependent; that if one suffers all must suffer. Seemingly this idea is too altruistic, too far-fetched to become practical, but that the assumption is based firmly on truth is proved in the administration of the smaller affairs of life, in the administration of commercial concerns, and in the organization of governments. The analogy must run on. What is true of the family, of business, and of government must be true of the world.

And now a few more words about the Exposition. Despite the war it promises to meet every high hope that has been cherished for it and to mark a milestone in the progress of civilization. Many

European nations, even those now engaged in conflict, are participating, and this we take not only as a tribute to the United States, which built the Panama Canal and opened it to all the world on equal terms, but as recognition of the fact that even in times of war the arts of peace should be cultivated. Here there is neither East nor West. Here the people of the world will gather. Here will be set forth the best of their products. Here they will show not only the cunning of their hands but the kindness of their hearts. Here they who now stand aloof from one another may learn to understand and appreciate, for here will be a world in itself, harmonious and coöperating for the good and advancement of all.

And now in conclusion, speaking in behalf of the administration and directors of the Exposition, I wish to extend to the Japanese people a most cordial invitation to visit our city and see what has been done to make memorable the celebration of the completion of the Panama Canal.

AMERICAN APPRECIATION OF JAPANESE ART

BY HOWARD MANSFIELD[1]

No careful observer can have failed to note that Japanese art has been very much in evidence among us in recent years, and while not equally conspicuous in all its phases, has made a powerful appeal to art lovers throughout the country. It is not so generally known, however, how long and in how many specific instances this appeal has been effective, nor to what an extent its force has been felt. As a matter of fact, the influence of

[1] Mr. Mansfield is a lawyer in active practice in the city of New York, where he is a trustee and the treasurer of the Metropolitan Museum of Art. His collecting in the field of Oriental art dates from 1890. Up to that time he had been, as he still is, a collector of modern original etchings, especially the etchings and dry-points of Whistler, of which he has compiled a *Descriptive Catalogue*, published by the Caxton Club of Chicago. From the beginning, his interest in the art of Japan has been marked by keen insight and discriminating taste. His collection of paintings, prints, pottery, lacquer, and sword fittings has been made with scrupulous care that it should permanently include only examples that in quality conform to the highest standard. He is widely known as a connoisseur and has done much to stimulate interest in Japan and spread an appreciation of its art.

Japanese art among us began, although in a very limited way, not long after commercial intercourse with Japan was opened. As early as 1869, James Jackson Jarves, himself an artist and keen appreciator and ardent collector of works of European art, drew attention in an article embodied in his *Art Thoughts*, to the work of Hokusai, beyond which his knowledge of Japanese art seems scarcely to have extended, paying high tribute to the genius of that master. Early in the 'sixties, William T. Walters, while in Paris, where appreciation of Japanese art blossomed early, came to know and value the lacquers and metal works of Japan, and to begin the formation of a collection notable from the beginning. Supplemented from rare examples exhibited in the Japanese section of the Centennial Exhibition of 1876, and from other sources, this remains a splendid tribute to his discriminating judgment, treasured in the city of Baltimore in the possession of Henry Walters, his son, the inheritor as well of his artistic tastes. Likewise appreciative of the beauty of similar works was Quincy A. Shaw, whose collection of lacquers, housed in the companionship of famous paintings of the Barbizon School, in his home at Jamaica Plain, Boston, came to be spoken of always in connection with the Walters Collection. Other private collectors early began to make known here and there among us the marvels of Japanese taste and workmanship in these particular forms, and in the form of wood and ivory carvings readily attractive to the general eye.

But it was not until some time in the 'eighties that there were brought to this country, by Professor Ernest F. Fenollosa, Dr. Charles G. Weld, and Dr. William Sturges Bigelow, after sojourning some years in Japan, not only a bewildering variety of lacquers and metal works and rare brocades, but a vast accumulation of paintings and color-prints that were a revelation of forms of art until then virtually unknown to the Western world. Almost at the same time, Professor Edward S. Morse, who had served two terms as professor of science in the Imperial University at Tokyo, brought home his marvelous collection of Japanese potteries, which were a demonstration of how art had impressed itself upon everything which entered into the daily life of the Japanese people. It may well have been that the acquisition of these potteries grew out of the exhaustive study which Professor Morse, as a scientist, made of the manner of housing Japanese people, and which resulted in his unique contribution to the literature of that subject in his well-known work on *Japanese Homes*. Crowning his work of collecting and classifying the potteries stands his monumental catalogue, published by the Boston Museum of Fine Arts, of which the Morse Collection has long been a world-famous possession. Into the same custody and ownership have passed also the Fenollosa, Weld, and Bigelow collections, supplemented by liberal and judicious contributions from the collection of Dr. Denman Ross, so that, admirably

installed in that Museum, these groupings of Oriental art have for years made such a showing as has been possible nowhere else in the world outside of Japan.

Not far away, at Salem, in the Peabody Museum, there have been arranged, under the official direction of Professor Morse, collections giving in an equally remarkable degree an ethnological history of the Japanese people from the earliest time down to the revolution of 1868, illustrating their religions, folk-lore, arts, industries, costumes, manners, pursuits, and amusements.

As has been intimated, the display of Japanese art at the Centennial Exhibition of 1876 was so notable as to attract not only the appreciative attention of those who were already to some extent familiar with Oriental art, but to open to a knowledge of its beauty the eyes of many to whom Oriental art had previously meant chiefly, if not quite exclusively, Chinese porcelains. The deep impression made upon all visitors by this exhibit was soon found to have awakened a widespread interest in the various forms of art displayed, which did not, however, as the fact is now recalled, make any real disclosure of the art of which Japanese paintings and color-prints are so remarkable an expression. To the influence of the Japanese exhibits at the Centennial Exhibition may fairly be attributed a growing recognition of the need of an increasing inclusion of Japanese works of art in our public museums. So notable a showing

as that made by the Boston Museum of Fine Arts could not but confirm and stimulate this conviction.

Thus it has come about that, largely through gifts, important collections of Japanese color-prints are also to be found within the walls of the Library of Congress in Washington, the New York Public Library and the Metropolitan Museum of Art, the Worcester Art Museum, the Art Institute of Chicago, the Drexel Institute of Art, Science, and Industry in Philadelphia, the Carnegie Institute in Pittsburg, the Fogg Art Museum at Harvard University in Cambridge, the Forbes Library in Northampton, and the Princeton University Museum of Historic Art in Princeton; while in a number of these institutions and in the Institute of Arts and Sciences in Brooklyn, the Allbright Art Gallery in Buffalo, the John Herron Art Institute in Indianapolis, the Walker Art Building at Bowdoin College in Brunswick, the Detroit Museum, the Newark Museum, and the newly established Institute of the Arts in Minneapolis, other Japanese works are found in considerable variety, fulfilling a useful public mission.

Although the French have been quick to appreciate other forms of Japanese art, they seem not to have so readily recognized the value of the paintings which the Japanese esteem as the highest form of artistic expression. While the collection of paintings gathered in Japan by Dr. William Anderson, which long ago found a home in the

British Museum, and the extensive collection formed by Arthur Morrison, and which has recently become also a possession of that Museum through the gift of Sir Gwynne-Evans, Bart., together comprehensively represent the range of that branch of art, yet they must yield in importance to the collection in the Boston Museum and the Freer Collection, and are fairly matched in quality by a number of comparatively small private collections in this country.

As already illustrated, the fundamental fact stands out, that to the zeal of individual art lovers and private collectors the world owes the bringing together of art objects of distinction which become notable groups and frequently form the basis and chief glory of the collections that enrich and distinguish our art galleries and museums. It was as early, at least, as the 'eighties when such art lovers in New York as Samuel Colman, Henry O. Havemeyer, Brayton Ives, Edward C. Moore, Francis Lathrop, and Charles Stewart Smith became keen collectors of Japanese works of art. With the insight of an artist, Mr. Colman readily appreciated the beauty of such of the earlier paintings as were available here and the striking value of the prints as examples of rare qualities of composition, line, and color, and the varied forms and glazes of the potteries. Proof of his discriminating taste may be found in the group of potteries that constitutes his gift to the Metropolitan Museum of Art. With broader sweep, Mr.

Havemeyer, delighting in every aspect of Oriental art, added to his choice collection of paintings and color-prints many marvelous potteries of the highest art quality, noble bronzes, splendid lacquers, exquisite metal works, and beautiful carvings. The Ives Collection of Japanese swords may be seen in almost its entirety in the Metropolitan Museum, the gift of himself and his friends, while his equally remarkable collection of lacquers and metal works was long ago dispersed to enrich the private collections of others. The Moore Collection, comprising bronzes, the smaller metal works, lacquers, potteries, and brocades, with rare examples of the arts of China and Persia, has long held a conspicuous place among the treasures of that Museum. By reason of benefactions in Mr. Lathrop's will, the same Museum has recently become the possessor of a group of admirable prints selected from the large collection which, as an artist, he took keen pleasure in bringing together. The comprehensive collection of ceramics acquired by Mr. Smith in Japan was soon given to the Museum — a benefaction which has since been supplemented by the gift from his family of his collection of Japanese paintings, works chiefly of the Ukiyoe School, and specially drawings by Hokusai, while his extensive collection of color-prints passed by gift in his lifetime to the New York Public Library. Later, Samuel Isham, artist and historian of art, found deep satisfaction in collecting and studying a wide range of Japanese color-

prints. A comprehensive collection from those he brought together, bestowed by his estate, in compliance with his wishes, constitutes in the Metropolitan Museum an appropriately designated part of what may now be regarded as a fairly adequate representation of works of that character. In the enticing fields of lacquers, metal works, and ivory carvings, there have followed these collectors at no long distance Malcolm MacMartin and Dr. I. Wyman Drummond, whose acquisitions form an extraordinary demonstration of the high standard of Japanese art maintained down to our own times.

It was in the 'eighties also that admirable examples of Japanese works of art, coming directly from Japan, reached Chicago, where they found a keen appreciator in Frederick W. Gookin, whose collection of Japanese paintings and prints was among the earliest private collections of the kind in this country, and whose interest and information and judgment in the field of the color-prints have made him an authority recognized everywhere. Taking further root in the same congenial soil, the attractiveness of the color-prints—too little appreciated, it must be observed, in the home of their origin—led also to the formation of such notable collections of rare quality as those of Charles J. Morse and Charles H. Chandler, of Evanston, and that of Clarence Buckingham of Chicago, and the recently dispersed collections of Frank Lloyd Wright and Dr. J. Clarence Webster of that city. Not far away, Arthur Davison

Ficke, with a poet's appreciation and a collector's zeal, has brought together a distinguished grouping of Japanese color-prints in Davenport, Iowa, and in the neighboring city of Moline, Illinois, excellent collections of prints have been formed by Miss Mary A. Ainsworth and Mr. Judson G. Metzgar. A rarely beautiful collection of the prints, rich in "primitives," is that which was formed with discriminating taste by John Chandler Bancroft, and now, through his bequest, enriches the Worcester Art Museum. In successful emulation of all these collectors, William S. Spaulding and John T. Spaulding, of Boston, have within recent years assembled Japanese color-prints of such rare quality and comprehensive range as to give their collection a unique distinction among similar collections wherever found.

The influence of Japanese art — especially of its decorative art and its art of gardening—became years ago very positively felt in the city of Minneapolis through the zeal and efforts of John Scott Bradstreet, whose many visits to Japan imbued in him a rare knowledge and sincere love of the Japanese people and a deep appreciation of their art, and whose final wishes have found embodiment in a memorial room—adorned with Japanese works of his collecting—in the new Institute of Arts in that city.

Early in the 'nineties, Charles L. Freer of Detroit joined the American collectors of Japanese works of art, acquiring especially paintings and

potteries of distinguished merit, forming in themselves a magnificent collection. These, with Chinese paintings and potteries and the potteries of Persia and Mesopotamia, have grown into a most remarkable accumulation of objects of Oriental art, which, by the munificence of the collector, has passed into national ownership through gift to the Smithsonian Institution in Washington, although still retained in his possession pending the erection of a special building for these and other works of art included in the gift.

Growing intercourse with Japan has naturally brought many works of art from that country to the Pacific Coast, where they are held in high esteem by many amateurs. In San Francisco interest in Japanese art has been much stimulated by Miss Katherine M. Ball, who has for some years been an eager and appreciative collector of color-prints and who, as superintendent of drawing in the public schools, has achieved notable success by drilling the pupils in methods of design based upon the principles that underlie Oriental work.

If we may cross the border into Canada, we shall find at Montreal the famous collection of Japanese potteries so discriminatingly formed by Sir William Van Horne, whose knowledge of the whole range of Japanese ceramic art is as remarkable as the collection by which it is so admirably illustrated, while, in Toronto, Sir Edmund Walker has in recent years become an ardent collector of Japanese color-prints.

By no means exhausted is the record thus summarily made of the private collections in America of works of art that have come to us from Japan. Such collections exist, however, over the entire breadth of the land, and it is not too much to say that they have made Japan known to Americans to a greater extent and more impressively and convincingly than all that could have been written or said of that country without their aid.

The educational work in the realm of Japanese art publicly begun with such happy results at Philadelphia in 1876, was carried conspicuously further in the art exhibits of Japan in the World's Fair at Chicago—notable among these being the reproduction of the famous Hō-ō-den, decorated with paintings reminiscent of many schools of native art, which still remains a permanent gift to the city.

At the St. Louis Exposition of 1904, the modern artists of Japan not only afforded opportunities of acquisition that were eagerly availed of by art lovers, but made convincing demonstration of the fact that, although diverse currents of Oriental and Occidental influence are noticeably affecting art in Japan, yet the old national spirit is still vital and strong, encouraging the hope of continued predominance.

Finally, at the Panama Pacific Exposition at San Francisco, Japan is making convincing proof of what art means to her people and can do for a

nation without loss of national dignity, power, or efficiency—a demonstration that cannot but permanently impress all who are capable of true discernment and right appreciation.

EXPERIENCES OF A JAPANESE IN AMERICA

BY T. IYENAGA, PH.D.

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WHEN the editor of *America to Japan* requested me to contribute an article to the book, I doubted the propriety on my part to do so, for the obvious reason that I am a member of the nation to which this message is addressed, and hence my participation in it might seem a little incongruous. But the unique experiences and opportunities I have had in the past to know most intimately both peoples, and my most sincere solicitude to see them in mutual understanding and happy relation, have emboldened me to attempt this essay. This appeal, therefore, forms an exception in this book—it is an appeal to both Americans and Japanese.

NOTE.—Dr. T. Iyenaga was graduated from Oberlin College in 1884, and in 1890 obtained the degree of Ph.D. from Johns Hopkins University. After serving several years in official positions in Japan, he returned to America in 1900 where he has since resided. His experience as a member of the faculty of the University of Chicago, as a public lecturer and writer, qualifies him as an authority on the subject of this essay.—*Editor.*

My experience in America begins with my college days. Three years at Oberlin and another three years at Johns Hopkins University brought me into intimate contact with American student life. During those days I joined in the manifold activities of my fellow-students—their literary society, their fraternity, their oratorical contest, and their various sports. While I served the University of Chicago for twelve years, I not only lectured before the University audience and other seats of learning, but traveled extensively throughout the country, especially in the Middle West, where I visited practically every important town. In this way I came into close relation with various types of American people. I have found friends among the high and the low, the most cultured and the ignorant, and have been privileged to know almost every stratum of American society. And let me add that the more I know of the American people the more I become impressed with their good nature and their sense of fairness and justice. Between such a people and my countrymen who, too, are inspired with a strong sense of honor and justice, I can see no reason why there should be a lack of understanding. There are, however, certain obstacles that stand in the way. Let me state them.

In the relations between America and Japan there will, from time to time, doubtless arise difficult problems affecting the interests of the two countries, seemingly conflicting one with another

and, therefore, inviting the closest attention of the respective governments. This is but natural as it may be in the relations with other Powers. But these problems will mostly be of a temporary nature, and capable of speedy and friendly solution so long as the American and Japanese governments are amicably disposed. There are other difficulties that are not so easy to overcome. They come from differences in race, language, religion, temperament, customs, and manners of the two peoples.

The first and greatest is of course race distinction which cannot be obliterated within two or three centuries, if ever. Formidable as this barrier may seem, it is not insurmountable, for after all what really debars mutual understanding between different races is not the fact of racial distinction but the prejudice that springs from it. Race prejudice is born of ignorance and is not the monopoly of this or that people. To the Greeks and Romans outsiders were "barbarians," to the Hebrews, "gentiles," to the Japanese, "red-bearded barbarians," to the Chinese, "white devils," and to the peoples of Christendom Asiatics were "yellow pagans." I am firmly convinced that race prejudice is a factor of diminishing importance in proportion to the rise of intelligence. Race prejudice manifests itself most glaringly among the uncultured and the ignorant, while it recedes to the vanishing point between an American professor and a Japanese Scientist. Race prejudice, further,

receives its sustenance from other elements of the difference that exists between races. If my personal experiences are of any value, they seem to demonstrate sufficiently the soundness of my thesis. I have ceased for a long time to be annoyed by any manifestation of race prejudice toward me among Americans, high or low, old or young. This is due, if I am not mistaken, to the fact that I have overcome in a measure all other differences that separate us and come to think, feel, and do as Americans do. It is, however, well to remember on the part of my countrymen that Americans are particularly, and quite naturally too, sensitive to a race question, because it has given them the bitterest experience in their history, and still remains the hardest of their unsolved problems. This is said not as a justification of race prejudice but to make it clear that we are not devoid of appreciation of the American attitude toward the race question.

No less significant than race distinction are, then, the differences in language, religion, temperament, customs, and manners that constitute a gulf between Americans and Japanese. These differences belong to a category which it is within human endeavor to obliterate or concerning which one may arrive at a just appreciation of the other's viewpoint. This, however, is in nowise easy. For the Japanese to master the English language is indeed difficult, and still harder is it for Americans to learn the Japanese tongue. Without a knowl-

edge of one or the other of these precious media of thought, it is apparent one can hardly feel kin to the other. Our Anglo-American friends will doubtless rejoice to hear that in Japan English is the first foreign language, the knowledge of which is made compulsory upon all students from the academies to the universities, while German and French are elective. Future generations of Japan will, therefore, find among themselves an ever-increasing number of those who not only understand the English language but are capable of interpreting to their compatriots the spirit of Anglo-American civilization. There are again not a few Americans, missionaries and linguists, who are industrious enough to study the Japanese language. These efforts made on both sides, coupled with the possibility, though remote it be, of writing Japanese in roman letters, thus bringing it in line with Western literature, will tend toward bridging the gulf that stands between Americans and Japanese because of the difference in language. It goes without saying that the Japanese residing here are trying their best to master the language of the country wherein their lot is cast.

The difference in religion, temperament, habits, and manners of the Japanese and Americans often acts as a strong deterrent against their harmonious intercourse. In religious belief the Japanese have proved themselves throughout their history a remarkably tolerant people. They are always open to conviction. Then, again, the religious

bigotry that has characterized the Occident for many centuries is now a thing of the past and has been replaced by the spirit of tolerance. This tendency is specially marked in America. Difference in religion, therefore, will not prove such a strong factor in alienating sympathy between peoples of differing religions as in bygone days. Not so with other differences above specified. So cocksure are we of the propriety of the habits we have inherited, it is hard for us to rightly judge the habits of others which differ from our own. The customs which seem to the one perfectly natural and proper, and the conventionalities sanctioned by tradition of his own country, appear to the other, not accustomed to them, so strange, so "funny." Hence one rails against the other. But these customs and manners are, like language, the results of long national and social development. They are products of the genius of differing civilizations. They cannot, therefore, be changed in a day. Nor is there any necessity for unifying them. What is needed is a catholic spirit, a sweet reasonableness, to understand the viewpoint of others.

There are many points of resemblance in the characteristics of American and Japanese, so much so that the latter have been styled "Yankees of the East." But there are at the same time many points of wide divergence among the two neighbors. The temperament of Americans is quick, impulsive, optimistic; their manners straightforward, even blunt; and they are frank, direct, outspoken in

their address. The Japanese, on the other hand, are quiet, reserved, reticent; their manners polite; and they are roundabout, diplomatic in their speech. It is, then, quite natural that they should become victims of many misunderstandings. To cite a single instance. To the frank and outspoken Americans, what they consider "secretiveness" in the Japanese is very displeasing, even irritating. To the polite Japanese, what offends most their esthetic sense is the blunt way in which Americans address them. But they ought not feel too sensitive because they are called "Jap," "John," and the like, for some Americans are not used to any other language than this—they even speak of their own President as "Teddy" or "Bill." The Americans, on the other hand, should well understand that what they construe as "secretiveness" in the Japanese is not a bad heart, or his unwillingness to take them into confidence, but is due to his meager knowledge of English as well as the force of habit imposed on him by centuries of feudalism, when every word uttered had to be carefully weighed and guarded. And the Japanese have not yet wholly succeeded in dropping their insular habits and have not adopted freely the way of intercourse in vogue in the Occident.

My personal experiences in America have taught me and inspire me with firm confidence that when the obstacles I have narrated are in some measure overcome there is nothing to prevent the smooth course of American–Japanese inter-

course and their mutual understanding. The development of weighty national interests of both America and Japan in the Pacific and its littorals, and the future of civilization in the Orient, that loudly call for the harmonious coöperation of the two neighbors, are matters I need not elucidate. These two Powers ought to and will remain ever true friends.

My message to my countrymen, then, is this: in dealing with the American people, study with care their temperament and idiosyncrasies. Learn assiduously their language, ways, and modes of thought. Appreciate their great and good parts and they will not fail to reciprocate. Be frank, open-hearted, and speak out without reserve or mincing of words. Most of all, do your best to make known to them Japan and the Japanese, for the vast majority of the Americans are quite ignorant of your thoughts, ideals, and conditions.

In the same strain I shall make bold to say to America these words: cease once for all to entertain the absurd notion that Japan is eternally incomprehensible. Kipling's much quoted verse

> "East is East, and West is West;
> And never the twain shall meet"

conveys an exploded idea. His neglected verse

> "But there is neither East nor West,
> Border nor Breed nor Birth,
> When two strong men stand face to face,
> Though they come from the ends of the earth"

expresses truth. Lend no ears to whispers of calumny and suspicion. Japan's desire for America's friendship is genuine, for therein lie her vital interests and future prosperity. Treat Japan as America would treat other great Powers and the courtesy will be returned an hundredfold.

THE ECONOMIC VALUE OF SHORTER WORKING PERIODS

BY ABRAM I. ELKUS, D.C.L.

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FROM the very beginning of the United States of America as an independent nation until within a comparatively few years, the doctrine of individual freedom in industry was recognized as a cardinal principle of government. Although the country was rapidly growing in manufacture, it was for so many years predominantly agricultural that the problems caused by modern industry, especially as they relate to production on a large scale, had not clearly arisen. The efforts of the people were mainly exerted in cultivating the natural resources of the country, which were deemed to be inexhaustible, and little encouragement was given to any proposal to limit labor, either from the humanitarian or economic standpoint, because it was assumed to be socially and politically desirable that all should work as much or as little as they pleased.

The oldest and most apparent limitation in the

United States upon the work period has been the practice of one day's rest in each week. Originally this had its sanction in the religious conviction of the major part of the inhabitants of the various States, and long continued to be enforced with great strictness from a purely religious standpoint. With the growth of population, the great increase in the number and variety of industries, and the demand for every-day convenience, not to say luxury, the observance of any one particular day as a day of rest could not be maintained, and gradually fell into disuse in great part. In time, in many of the States, and almost entirely in those industries which are operated continuously, the prevailing practice came to be not only the twelve-hour day, but the seven-day week. Particularly in the great basic industries, such as mining and steel making, and also in the great industries directly serving the public, such as transportation, etc., a day of rest became practically unknown. There were frequent but spasmodic attempts to revive the "Sunday" or "blue laws," which still remain on the statute books of some of the States, but these were futile. However, there has long since come a widespread recognition of other than religious reasons for a day of rest from labor, and a rapidly growing movement for its introduction has taken place, as well as for other limitations upon the hours of labor, based entirely upon economic and health reasons. The physical and social necessity for sufficient rest periods, making for a

shorter work day, has been economically fortified by the experience that the provision of such rest periods means better and more work obtained, as well as healthier, more contented citizens.

The decrease in the hours of work has proceeded along two main lines:

1. Limitation of hours by law
   (*a*) of government employees and those engaged in government construction.
   (*b*) of those engaged in hazardous employments, or in work directly affecting the health and safety of the worker or of the public.
2. Voluntary limitation by employers, often by agreement with employees, based upon the recognition that reduction of hours means increased efficiency and a lower cost of production.

1. Limitation by law. The people of America have always been in favor of the best possible working conditions for those who are engaged in the public service. The Government, in many respects, serves as a "model employer," and this is true with regard to the number of working hours. Some believe that the government standard is too high. Seven hours a day is now the standard in nearly every department of the Federal Government, and similar provisions exist in many States and municipalities. Legislators have also shown a similar solicitude for workers in private employ who are engaged upon government work. Con-

tracts for construction and supplies usually specify the hours of labor and other conditions of employment, an eight-hour work day being generally accepted as the standard for this purpose. Upon the whole, of course, the economic advantage has here been subordinated rather than regarded as the prime requisite. Still, despite these limitations, it is often possible to complete government undertakings at such a cost, and with such speed and success, as to compare favorably with that of private employers under no such restrictions.

The Federal Congress and the legislatures of the various States have placed restrictions upon the hours of work in some of the most important industries. Employees in hazardous and health-injuring occupations, such as mining and smelting, have often had their work limited by law to eight hours in twenty-four. Similar provisions have been made for those who work under great air-pressure, and they have been proposed or enacted into law for workers subjected to great heat, such as bakers, and those exposed to injurious fumes, as in the manufacture of chemicals.

Another group whose hours of labor have been limited by law comprises those employed at work directly affecting the public safety, such as railway telegraph operators, upon whose alertness the safety of passengers and property depends. The reduction of accidents alone more than justifies the added cost in this particular, and no one questions the essential economic soundness of such limitations.

By far the greatest class of these legal limitations on working hours in private industry concerns the great and growing groups of women and young persons in industry. To limit the working hours of women and children has become a settled national principle. The State now fully recognizes that its people are its primary valuable possession, and that nothing can be economically sound that does not conserve the health and vigor of the race. Certain occupations, such as mining, have been altogether closed to these groups, and the limitation of the hours of their employment has proceeded much further than in the case of men. Within a score of years, beginning with a legal limit of ten hours per day, the daily employment of women and children in the leading industrial sections has been reduced to nine and eight hours. In addition, night work has been either prohibited or greatly abridged. Notwithstanding all these limitations, women have continued to augment our industrial army, and the demand for their services has been constantly increasing.

It is to be noted that the legal restrictions upon employment have been made in almost every instance in those States which are industrially most advanced, and that during this period of progressive legislation their industries have been thriving and their wealth increasing.

2. Voluntary limitations. By far the most important limitations upon the length of the working day have been achieved by the voluntary

action of employers, frequently in coöperation with organizations of employees, but very often as a purely voluntary measure. Philanthropic organizations have fostered this proposition, it is true, but it has also the direct and active support of both employers and employees. Without the intervention of law, upon this subject, some of the great industrial organizations, such as the United States Steel Corporation, have recently provided for one day of rest in each week for their many thousands of employees; and this has been done without injury to production or earnings. Recently, the American Telephone Company voluntarily reduced the working hours of its 28,000 employees, most of whom are women. Similarly, many other important industrial organizations have found it to their economic advantage to shorten the work day, with the specific declaration that it produced greater efficiency. As the use of machinery has increased, it has had as a consequence the raising of wages simultaneously with a reduction of the hours of work. The labor organizations, one of whose cardinal principles is the reduction of hours of labor, assert their conviction, approved by experience, that the reduction of hours to the present "fair standard" of eight per day means not only advantage to the individuals concerned, but is also to the economic advantage of the industry as well as of the community as a whole. To bear this out, they point to the fact that those industries in which working hours have been reduced are the

most prosperous and progressive, and have been able to compete with all others.

Long hours, it has been abundantly demonstrated, must result physiologically in the impairment of energy, decrease in efficiency, and the consequent bad effect on the output. It has been shown that workers accomplish less, while they commit more mistakes, in the last hours of a long day. The shorter work day gives opportunity for rest and recreation, and improves not only the physical well-being of the worker, but also his mental and moral condition. Efficiency has come to be regarded as most important even in so-called unskilled trades. It has been shown, for instance, in paper manufacture, where the hours of labor were reduced one-third, wages remaining the same, that the cost of production was less than during the period of longer hours, owing to the higher grade of efficiency developed and the less frequent mistakes. In many of the countries where manufacturing is new, as well as in the experience of those countries where manufactures are most important, long hours have prevailed, on the assumption that it was necessary in order to obtain a low cost of production with which to compete in the world's markets. This is now shown to be an error, and that hand in hand with shorter hours of labor comes more efficient and cheaper production.

THE HIGHER EDUCATION OF AMERICAN WOMEN

BY M. L. BURTON, PH.D., LL.D.
President, Smith College

I HAVE read with deep interest the volume entitled *Japan to America*. Those messages, written by the leading statesmen, educators, and business men of Japan, will do much toward helping America to a more accurate and sympathetic understanding of her great neighbor across the Pacific. In turn we trust that this book will help the Japanese people to interpret America as her best citizens desire to have her interpreted. This brief statement about the higher education of American women is written for the Japanese people and is intended to convey to them the outstanding facts of a very significant movement in American life.

Our educational system as a whole reflects our national aims and ideals. For both boys and girls at every period of their development the United States intends to provide the very best training. Our great public school system extending from the kindergarten to the State University is an

expression of American democracy. Likewise when we speak more specifically of the education of women we must recognize that the privileges which are accorded to women in America are only another evidence of the fundamental policies and traditions of a free country. Our separate public high schools for girls in many of our large cities, and the various types of colleges for women scattered throughout the country are a natural and inevitable outgrowth of a civilization which accords a high position to women.

I

Fifty years ago serious objections were made to the higher education of women. It was said that they were not equal physically and nervously to the demands of a college course. It was argued that four years of advanced study would undermine the health of the college woman and affect seriously the life of future generations. By some it was maintained that woman was not mentally equal to the requirements of a higher education. It was believed by many that a college training would rob woman of her native charm and womanliness. To-day these and many other objections are rarely heard. Practically all of the traditional arguments against the higher education of women have vanished. In the light of the actual experience of the last few decades no one is now unduly concerned about our women's colleges. Woman

has not lost her womanliness, nor has she been found lacking in mentality. Her physical vigor has been improved rather than impaired. The pioneer stage has passed. College women in America are no longer burdened with the responsibility of vindicating the wisdom of a new venture. It would simply be carrying coals to Newcastle to enter into any argument in defense of colleges for women or to contend for their established prerogatives. Their success has been well nigh complete. To-day our men and women of means stand ready to support these institutions by generous contributions. Within a few years several of our large colleges for women have received gifts amounting to many millions of dollars.

In view of the actual facts, I trust that it may not seem unduly boastful to point out that America has led the world in this great movement. In no country are there higher institutions of learning for women, which in equipment, endowment, teaching staff and student enrolment can compare with the large colleges for women in America.

II

We have various types of colleges in which women may study. Throughout the Middle and Far West there are the co-educational institutions. In the pioneer days there were not sufficient resources to establish in the newer states separate

colleges for men and women. The state universities supported by public funds were necessarily open to both sexes. As a consequence, outside of New England, the great majority of higher institutions are open on equal terms to both men and women. For example, the state Universities of Michigan, Illinois, Wisconsin, Minnesota, Washington, and California are attended literally by thousands of women.

In the East another type of college somewhat similar to the co-educational institutions has been developing. This type may be called the affiliated college. Notable examples of this form of organization are Radcliffe College at Harvard University, Barnard College at Columbia University, and Pembroke College at Brown University. In these instances the women's college is allied with a great university for men and enjoys many of the advantages which such an environment naturally affords. The women have their separate buildings and lecture halls. While the men and women are completely segregated for class work, they usually receive instruction from the same teachers.

The most distinctive type, however, is the separate college for women. These institutions have developed within the last half-century. Vassar College at Poughkeepsie, New York, opened in 1861; Wellesley College at Wellesley, Massachusetts, and Smith College at Northampton, Massachusetts, opened in 1875; Bryn Mawr College at Bryn Mawr, Pennsylvania, opened in

1885, and Mount Holyoke College at South Hadley, Massachusetts, became a college in 1893. Mount Holyoke College is the oldest organization, having opened its door as a seminary in 1837. Of these five institutions, Smith College is the largest, with a student enrolment of 1638, and Bryn Mawr the smallest, with 472 students. In these separate colleges we find a complete organization existing solely for the higher education of women.

III

Doubtless, the reader will be interested to know something of the actual work of these colleges. The average age of students at entrance is about eighteen years. Every student before entering has completed a four-year course of study in some standard secondary school. At Smith College our students come from every state in the Union and have prepared both in private secondary schools and in public high schools. For entrance every student must offer four years of Latin (or three years of Greek), three years of English, two and one half years of Mathematics, one year of History, and four other units selected from modern languages or sciences. She must offer a total of fourteen and one half units for entrance. In the light of these requirements it will be seen at once that the students have been carefully selected and are prepared for advanced work.

In college, under certain restrictions, they are offered opportunities for study in all the branches of learning usually found in a college of liberal arts. At Smith College we have twenty-three departments. All of the main divisions of knowledge are open to the student during the four years. In order of size, our largest departments are English, History, French, German, Mathematics, and Latin. Courses are offered in all the principal languages and literatures, in the sciences, in the fine arts, in history, government, economics and sociology, and in philosophy. In other words, these institutions stand distinctly for a broad, liberal education and not for vocational or technical training. The separate college for women does not assume that its responsibility for the student ceases with the class room or laboratory. It endeavors to create an environment in which the best opportunities for the acquisition of knowledge and the development of character are afforded.

IV

In conclusion it may be wise to state briefly the fundamental aims and ideals which lie back of this great movement. Sophia Smith, the founder of Smith College, formulated her plan in these words:

the establishment and maintenance of an institution for the higher education of young women, with the design to furnish them means and facilities for educa-

tion equal to those which are afforded in our colleges for young men.

These colleges rest upon the unqualified assumption that woman is capable of the same intellectual work as man. They aim to give to their students a broad, liberal training and to acquaint them with the principal fields of knowledge. They desire to train graduates who can think clearly, consecutively and conclusively and to equip women to attack new problems, to meet trying situations, and to cope with unexpected conditions. They aim to send forth women who are not controlled by prejudice or superstition, but who have the true scientific point of view. They seek to produce the person who is satisfied with nothing but the facts, who has an open mind, and is aglow with a passion for the truth. They aim to help their students not only to think correctly but to feel correctly. They hope to give them the ability to appreciate æsthetic values and to recognize excellence and worth in whatever form it may appear. They endeavor to develop women of judgment, who have the ability to weigh evidence. The college woman of America possesses an instinctive sense which enables her to reject impossible assertions, and a firmness which prevents her from yielding to waves of emotion and passion. She is sane, dependable, and marked by a stability which does great credit to American colleges. She realizes that a person is educated in proportion as

he is related intimately and directly to the great life of the world. She is thoroughly social-minded. These at least are the great ideals toward which she strives. The American college for women is aiming at culture, scholarship, character, and womanhood. Without sacrificing any of the beautiful and unique qualities which have always been the glory of woman, these institutions seek to produce women who are equal to the demands and emergencies of modern civilization.

I can do no better than to quote here the words of a graduate of Smith College when she was asked what a college education in her opinion meant to a woman. She said:

> Wide interests and sympathies and the ability to get along with people, self-reliance and a recognition of one's capacities and limitations, a more or less well-formulated purpose and a sense of true values, a love for the very best and a desire to find it, together with knowledge, memories and friendships—these are some of the items which go to make up the sum total of increased general efficiency which is, in my opinion, what a college education means to a woman.

In this brief chapter I have endeavored to point out the difficulties against which our colleges for women at first contended, to indicate the various types of colleges open to women, to give some insight into the actual work of these institutions, and to set forth their standards and ideals. These statements are not intended to carry the implica-

tion that our colleges for women have realized these lofty aims or are not struggling with serious problems. Like all healthy, virile, growing organisms they have their limitations and are seeking to overcome them. That these higher institutions of learning for women are making a distinct contribution to the life of America no one can question. No nation and no civilization rises above the position which it accords to its women.

STRANGERS BECOME NEIGHBORS

BY HAMILTON W. MABIE
Author, Editor, and Publicist

WHEN the veil, which, for centuries, hid Japan from the world, was lifted sixty-three years ago there was revealed to the West a highly developed civilization unique in its sharply-defined individuality. During two centuries of rapidly growing intimacy of relations between nations Japan had remained in a seclusion so complete that any kind of intercourse of a Japanese with a foreign country was punishable by death. The courage and ability of the Japanese people had preserved the islands from encroachment by Asia or Europe, and the policy of seclusion rigidly enforced shut out foreign influences of every kind. Japan is the only modern country which has developed itself from within. Its earlier accessibility to the culture of Asia laid it under great obligations to China and India and greatly enriched its intellectual and artistic life. It was as eager to learn from Asia as it has since been eager to learn from the West; but after 1637 its forms of social and political life were developed in complete isolation.

As a result of this policy of seclusion Japan preserved her old civilization almost intact, but she paid a large price for immunity from foreign influence. While other countries were becoming acquainted with one another she remained a stranger. Her first intercourse with the West had awakened her suspicions and the fear of an insidious undermining of her independence led to a war of extermination which implanted distrust and dislike deep in the minds of the people. The intensity of antagonism to the opening of the country to foreign influence in 1853 was evidenced by assaults on foreigners and by armed protests in many parts of the Empire. This dislike of foreigners and the bitterness of resentment of their intrusion was not only natural; under the circumstances, it was inevitable. It was the expression of a feeling so ancient that it became instinctive among every people until it was modified or removed by intercourse.

But this antagonism must be remembered today when racial prejudice confronts the Japanese in different parts of the world. Japan has passed through the stage of antagonism to foreigners; but the memory of the disorders and outbreaks between 1853 and 1870 must help her to understand the apprehensions of peoples of other countries who misunderstand her spirit and character as she formerly misunderstood the spirit of the Western nations. It is true, the story of Western aggressions in the East was of a character to put Japan

on the defensive, but Americans had no part in the spoliation of the Orient; and Commodore Perry and Mr. Townsend Harris were not only the messengers of a government which desired peaceful relations with Japan but the spirit and bearing of both happily interpreted the attitude of the nation they represented. Their purpose and the purpose of the government behind them were wholly friendly. Japan had reason to suspect other governments of sinister designs on her integrity, but the Americans had never taken a foot of territory in the East and the declarations of peace and amity which Commodore Perry made to the Shogun were entirely sincere; and they still express the feeling of Americans; even those who distrust the aims of Japan and insist on the exclusion of Japanese laborers have no unfriendly designs on the Empire.

Race antagonisms of all kinds are survivals of the ancient dislike and distrust of the stranger; they were born in the period of race separation, and they thrive in seclusion. This was the history of the antagonism to foreigners in Japan during the two decades which followed the opening of the Empire; it is largely the cause of the antagonism to the Japanese in certain parts of the United States. Neither country is without fault: both countries must be patient.

For it is profoundly true, as Count Okuma has more than once declared, that such antagonisms cannot be prevented by law nor can they be re-

moved by diplomacy; their cure is to be found in a higher ideal of the spirit and service of nationality in the evolution of society. In a word, race antagonisms can be modified and destroyed only by the education which comes with increased interracial intercourse and knowledge. So long as a man is a stranger he is more or less on trial, if not distrusted; when he becomes an acquaintance he may not be entirely congenial, but he ceases to be a "suspect."

Sixty years is a very short time as time is reckoned in international intercourse, and this necessity of opportunity of getting acquainted is emphasized in the case of Japan and the United States. The American is a very strange person to the Japanese; his dress is inartistic and entirely arbitrary in line and shape; his manners, judged by the Oriental standard, are abrupt and crude; his feeling for the amenities and courtesies of life is rudimentary; and his scale of values often seems as crude as his manners. He seems to think that life exists for the sake of business, that art is a frivolity and social intercourse a waste of time. He is like an untrained child eagerly pushing along a path which the Orient long ago discovered led further and further away from the enduring satisfactions of life.

To the Japanese untraveled or untrained the American is the strange product of a topsy-turvy civilization. To the American in the same condition of mind the Japanese, although he wears an

obviously dignified costume, is an "outlandish" figure. The very word "outlandish" embodies a long chapter of history. His manners are so insinuating that they cannot be sincere, his politeness is so excessive that it is sinister. It is a suggestive fact that the impolite races—the Americans, the English, the Germans, the Scandinavians—suspect the sincerity of the polite races—the Latin races and the Orientals. There are many Occidentals to whom every Oriental is a suspect simply because he is so different; in other words, because he is so unmistakably a stranger.

It is one of the dramatic events of the revolutionary experience through which the world is passing that the Turks, who cut the early lines of communication between the East and West five hundred years ago and more, are likely to be driven back into Asia. When Constantinople fell in 1453 it would have seemed to any man who knew the difficulties and dangers which beset trade and travel between Europe and Asia, as if relations between the two hemispheres were ended beyond hope of reëstablishment. But the Japanese proverb, "the darkest place is at the base of the lighthouse," held true in an hour which apparently destroyed the hope of racial fraternity. The disaster which closed three perilous routes between the China Sea and the Mediterranean helped on an impulse which later made the greater seas highways between the Oldest and the Newest Worlds. The closing of the old paths mightily stirred the

spirit of adventure to turn the prows of ships westward, and the discoverers of America were one and all on their way to Japan, China, and India. America came to light incidentally in the search for passageways to the Far East, and the peoples who were complete strangers to one another were destined, from the hour Columbus sailed, to become neighbors.

It takes time to become neighbors; knowledge, respect, and friendship are not born in a day; on both sides of the Pacific two alert and intelligent races who know the law of evolution must learn the lesson of patience.

AMERICA'S REAL INTEREST IN THE ORIENT

BY LINDSAY RUSSELL

Member New York Bar; Founder and President, Japan Society

THE guns of the American Revolution had scarcely ceased firing when the *Empress of China* sailed, in 1784, from Boston for Canton—then nearer to New England than our middle western States. This marked our advent into the Orient, and now after more than a hundred years of agitation in this country about China's wonderful trade possibilities, with all our political activity and Secretary Hay's bringing the United States forward as the chief exponent and guardian of the open door, our total exports to China in 1913, out of our total export trade of more than $2,000,000,000, amounted to only about $21,000,000,—scarcely the output of a single modern industrial plant,—while our sales to Japan, which opened up trade with us a little over fifty years ago, amounted in 1913 to about $57,000,000. In other words, Japan's trade is worth nearly three times as much to us as all that enters the "open door" of China.

Our direct exports to China consist largely of Standard Oil products, cotton, flour, tobacco, and machinery—articles which will find a market there with or without the so-called "open door."

Of what avail is the "open door" to us? Can an American construct a railway, build a factory, or operate a mine in China with any assurance that, China failing, he will be afforded any greater protection there by the United States than in Mexico? Absence of good faith in the matter of treaty obligations, and the failure to afford security for foreign capital invested in China, are a menace to all foreigners. Failing ourselves to remedy these conditions, why then should we object to any other nation doing so?

Bernhardi says of the "open door"

The policy of the "open door" does not guarantee the certainty of an open and unrestricted trade competition. It secures to all trading nations equal tariffs, but this does not imply by any means competition under equal conditions. On the contrary, the political power which is exercised in such a country is the determining factor in the economic relations. The principle of the open door prevails everywhere—in Egypt, in Manchuria, in the Congo States, in Morocco—and everywhere the politically dominant Power controls the commerce: In Manchuria, Japan; in Egypt, England; in the Congo State, Belgium; and in Morocco, France. The reason is plain. All State concessions fall naturally to that State which is practically dominant; its products are bought by all

the consumers who are in any way dependent on the power of the State, quite apart from the fact that by reduced tariffs and similar advantages for the favored wares the concession of the open door can be evaded in various ways. A policy of the open door must at best be regarded as a makeshift.

Many are inclined to blame Japan for the curtailment of our trade in China, but the reasons why Great Britain and Japan have outstripped us in this field are apparent. In the first place we are more seriously engaged with trade opportunities at our very doors. Canada alone took $415,000,000 worth of our products in 1913, and Mexico, when conditions are normal there, annually consumes $50,000,000 worth. In South America only the surface has been scratched. In the second place the United States is six thousand miles from China's "open door," whereas Japan is only three hundred miles distant, and, like Great Britain and France, and formerly Germany, has a sphere of influence which permits it to dominate trade arteries.

The idea of an Oriental commercial base or sphere of influence was the actuating motive in the mind of our Government in 1898 when the Philippines were taken over, although public opinion may have been influenced in favor thereof on humanitarian grounds. The uselessness of the Philippines for this purpose is now apparent. It would also appear that the authorities at that time overlooked the fact that a sphere of influence, to be effective, must be contiguous to the body

politic of the country whose trade is to be influenced. Hongkong or Shanghai, if five hundred miles distant from China, would be as utterly useless as the Philippines as an *entrepôt* to China's trade. For instance, Bermuda, as a commercial base or sphere of influence to gain our trade is ineffectual, but if Great Britain owned Long Island and the Pennsylvania Railroad, the results would be different.

Another reason why Great Britain, Germany, and Japan have dominated the trade in China is that the two latter countries have subsidized merchant marines and all three have helped their merchants through "dollar diplomacy." At the very time we abandoned this policy all the British ministerial offices dealing with foreign affairs were occupied with strengthening their commercial relations. The Foreign Office and the Colonial Office were chiefly engaged in finding new markets and defending old ones; the War Office and the Admiralty were mainly preparing for the defense of these markets. To quote the late Mr. Chamberlain:

> It is not too much to say that commerce is the greatest of all political interests, and that Government deserves the most popular approval which does the most to increase trade and set it on a firm foundation.

To illustrate the relative importance of shipping in China, the number and tonnage of foreign vessels entering and clearing that country in 1912 were:

Flag	*Number*	*Tonnage*
British	31,909	38,106,732
Japanese	20,091	19,913,385
German	4,778	6,171,684
French	1,836	1,634,468
American	1,622	715,001

Minister Reinsch is authority for the statement that the disappearance of the American flag from Chinese waters is due partly to the Treaty of 1881 which prescribes that American subjects or ships are not to import opium into any of the open ports of China.

According to the same authority, one of the impelling motives of President McKinley's administration in taking the Philippines was to protect and keep open our trade routes to China; and now after seventeen years we have only one creditable steamship line on that route; and that company Congress is endeavoring to hamper and destroy by excluding it from the Panama Canal and encumbering it with the burdensome requirements of the Seaman's Bill, the provisions of which may render the successful operation of the line a financial impossibility.

This, in conjunction with the failure of the Islands as a sphere of influence, and their arrested development by the insecurity and uncertainty of their future, surely negatives every practical consideration which prompted their inclusion under our sovereignty.

In addition to their better shipping facilities, our competitors have trained salesmen to deal with the Chinese, while the Japanese are particularly well equipped as respects knowledge of local conditions and the Chinese language. The service that the East India Company performed for British commerce was destined to be later performed for American commerce by the Standard Oil Company and the American Tobacco Company; but our Sherman Law prohibiting combinations of capital in restraint of domestic trade, also operates to restrict our foreign trade.

In view of the present situation, how can we best secure trade and commercial advantages in China except by using Japan as an *entrepôt* and a middleman through whom to sell goods and finance Oriental enterprises, in a sense entering into a special partnership and coöperating with Japan in the development of China? In this I do not contemplate any menace to China's integrity, but rather a stabilizing influence. Nor can I see that the owning of railways and mining concessions, the development of steamship routes, cable lines, and telegraphs, or even the temporary exercise of police powers by other nations, where China herself fails to preserve order, can be other than beneficial to China in the long run.

Foreign capital invested in the United States in the past one hundred years has never resulted other than beneficially to us. In fact, so much do we

value and so desirable to us is foreign capital, that there are but few cities in the United States which do not now maintain or have not in the past maintained a special committee for soliciting and encouraging local investment of capital from other states and countries. The United States is indifferent as to who owns its factories, mines, and railways, so long as the wheels of industry are kept running. For instance, our grants in years past to railways, some of them owned almost entirely by foreigners, carried land equivalent to an empire larger than Japan.

China should learn from us; she should welcome an industrial invasion, and, if we can judge from our own history, the Chinese will in time themselves own the railways, mines, and factories so established. This will come about through assimilation of one kind or another which is certain to take place, as is evidenced by precedent in other countries. But, and herein lies the difficulty, the foreign capitalist does not dare to invest in China without the assurance that his own country will protect him and will uphold the interests which he advances.

It is quite natural that Japan's superior civilization will continue with increasing force to work favorably upon the progress of China, at least until the latter is able to govern herself according to accepted international standards. This is the rule of conduct the United States has laid down for Cuba. Why should not Japan apply this rule in

China to their mutual advantage? If I am correct in stating that this is the situation, it is a condition rather than a theory which confronts American trade. It is a condition which will lead to Japan's becoming the great workshop and factory for the Orient and in a large measure supplying Oriental countries with manufactured goods, underselling the United States by reason of cheap labor. Thus it would seem to our best interest to coöperate with Japan in every way possible, and ultimately we shall also benefit by the increased purchasing power of China which will come through Japan's activities. If China establishes a strong government and progresses, it is probable that within the next twenty years our trade with China, in coöperation with Japan, will be immeasurably increased.

There is a regrettable tendency in this country to criticize adversely and prejudge Japan's conduct and policy; we rarely wait for the facts; if a Japanese, individual or corporation, acquires a concession or a limited mining right, it is immediately cabled throughout the world that Japan has obtained control of a Chinese province; and this notwithstanding that Japan's international conduct has generally been above reproach. In this respect she has stood on a loftier plane than many other nations, and perhaps this is why foreigners seem to set up a standard of judgment for the Japanese much higher than the standard by which they themselves desire to be judged. This

"holier than thou" attitude must be galling indeed to our friends across the Pacific!

The economic relationship of Japan and China is from my point of view somewhat similar to that of the North and the South immediately after the Civil War, when the South so bitterly rebelled against the extension of Northern enterprise and the investment of Northern capital in the South, to which she afterwards owed much of her recuperation and progress. It is unfortunately true that in their activities in China many Japanese individually, rather than the Japanese Government, have been indiscreet and have made themselves offensive to the Chinese. This class followed in the wake of the Japanese army in 1895 and again in 1905, as did the "carpetbaggers" or adventurers after our own Civil War, but I believe that on the whole "Asia for the Asiatics" is the best doctrine for the United States as well as for China and Japan; that in time, European absentee landlords should be eliminated, and China, freed from extraterritorial claims, should in time become her own mistress. If it becomes necessary for any other country to act as guardian *pro tem.*, Japan is the logical one by reason of geographical propinquity, intimate knowledge, mutuality of interests, and assimilability of races; and it should also be borne in mind, that Japan cannot exploit China for her own interests in the sense that a European nation can, for the reason that China's progress is Japan's progress, and *vice versa*. The tael that goes to

Tokyo ultimately returns to China—the line of least resistance for Japanese investment.

Our Oriental policy has changed with almost every Secretary of State, and its very uncertainty is a puzzle to other nations, a stumbling block to our trade, and a menace to our Government. Japan, on the contrary, has a strong, consistent, and unwavering policy, well understood; and none other has ever had any appreciable effect upon the Chinese official mind. Russia, prior to the Russo-Japanese War, invariably achieved her ends by giving the impression of irresistible force; Great Britain made no progress in early negotiations with China except through her gunboat policy, and the United States has never acquired, so far as can be recalled, a treaty right or trade advantage in China except by boldly following in the wake of war and aggression applied by other nations.

In 1844, through our first treaty with China, extraterritoriality was imposed upon that nation, and its integrity was thus early given its first, and perhaps most vital, blow.

It is true that our Government, in its relations to China, has frequently been influenced by sentimental rather than practical considerations, and where the views of missionary and merchant have conflicted, the balance of public opinion, usually best organized by the former, has controlled.

Times and conditions, however, have changed; and now in the light of our experiences and failures

we should adopt a constructive and consistent policy.

This policy to be "Asia for the Asiatics" with non-interference on our part, except by way of commerce, Christian missionaries, and educational activities. In addition, the Division of Far Eastern Affairs should be strengthened, and an executive, eminently qualified, placed at its head in a permanent and well-paid position. Moreover, American capital should be supported and protected after the manner of other Governments, and should be allowed to combine in any legal way advantageous to foreign trade, for it is thus that the door will be kept open rather than by treaties. Four twelve-day boats should also be secured, by bonuses or otherwise, for the San Francisco–Yokohama route; the two existing lines—American and Japanese—each to supply two ships. We can then compete with Canada with its ten-day boats.

The decision of our Government respecting an Oriental policy is one of grave responsibility. The welfare and progress of 400,000,000 human beings are now concerned as never before in the proper adjustment of their neighborly relations. While I feel that the United States as a world power has its responsibilities, it seems to me that with the Monroe Doctrine to uphold on this hemisphere, the troubles in the Caribbean countries and revolutions in Mexico with which to deal, with 10,000,000 blacks in the South whose relations

to our own people are still to be properly adjusted, and with the Philippines and their serious problems, to which are to be added the many complications with European countries arising out of the present war, the United States has its full share of the white man's burden. While this country remains "a government of the people, for the people, and by the people," our wise policy will be that of non-interference with other nations so long as they do not interfere with us. Let us beware of the complications and futilities of imperialism.

LANDMARKS IN JAPANESE-AMERICAN RELATIONS

1797–1915

The following items in chronological order show the development of friendly relations between the United States and Japan from 1797 to 1915.

1797

The *Eliza*, of New York, under the Dutch flag, first American ship to enter Japanese waters.

1815

Secretary Monroe plans to send Commodore Porter to open Japan to trade.

1816

John Quincy Adams urges as the duty of Christian nations the opening of Japan.

1828

Meeting at Brookline, Mass., to pray for the opening of Japan.

1837

The American ship, *Morrison*, arrives in Yedo Bay, Japan, in hope of opening up trade but is driven away by bombardment.

1841

Three Japanese fishermen blown to sea, drift to the American coast, remaining in the United States ten years.

1846

Commodore Biddle carries a friendly letter from President Polk to the Emperor, but is not permitted to land.

The *Lawrence*, an American whaler, wrecked near the Japanese coast.

1848

The *Ladoga*, another American whaler, wrecked.

1849

Crews of *Ladoga* and *Lawrence*, who landed on coast of Japan and were imprisoned in Nagasaki, saved by the *Preble*, Commander James Glynn.

It is estimated that there was invested about

this period $17,000,000 in the whaling industry in Pacific waters, and it was the protection of American whalers which really led to the opening of Japan.

1851

President Fillmore decides to send a peaceful mission to Japan.

1852

Perry sails from Norfolk.

1853

Perry enters Yedo Bay, landing at Kurihama.

1854

First treaty signed at Yokohama.

First Industrial Exhibition of Western inventions and products.

1856

Townsend Harris, first envoy from the United States, arrives at Shimoda.

1858

Treaty of Amity and Commerce signed in Yedo.

1859

Drs. Verbeck, Hepburn, Brown, and Williams, the four pioneer missionaries, reach Japan.

1860

Shogun's embassy of seventy-one persons sent to the United States.

1861

All the Legations desert Yedo, but Harris remains, keeping the Stars and Stripes flying.

President Lincoln advises Tycoon of Japan that he is unwilling to grant an extension of time for opening of "treaty ports" to American trade.

1862

Robert Pruyn appointed Minister to succeed Townsend Harris who resigned his post because of failing health.

1863

English squadron bombards Kagoshima.

American ship fired upon at Shimonoséki.

American legation set on fire and Pruyn and his staff flee to Yokohama.

1864

The allied English, French, Dutch, and American squadrons bombard Shimonoséki.

Japanese Embassy return from Europe with the astounding discovery "that it was not the foreigners, but we ourselves who are barbarians."

1865

The Mikado gives formal sanction to treaties.

1866

First Tariff convention—*ad valorem* duty of five per cent. on most imported articles.

The first two Japanese students arrive at New Brunswick, New Jersey.

1868

Iron-clad ram *Stonewall* sold to Japanese Government for $400,000.

Editorial in *The Independent*—"The Japanese Students in America."

1870

The stream of students attending American colleges and universities increases.

Eleven Japanese settle in San Francisco—beginning of Japanese residence in the Golden State.

William H. Seward in Japan.

1871

First of the new public schools, with training class for teachers, organized at Fukui, in Echizen, by Dr. W. E. Griffis.

A National System of Education on American models planned for the Empire.

1872–85

John A. Bingham, of Ohio, Minister to Tokio, serves thirteen years with great distinction.

1872

The Imperial Embassy, headed by Iwakura, of forty-nine members come to America to secure treaty revision; Kido, Okubo, and Ito among the members.

Charles DeLong, United States Minister, accompanied the Embassy. Congress appropriated $50,000 for entertainment.

First Japanese girls educated in the United States.

The Congress of the United States passes a bill admitting Japanese students to the Annapolis Naval Academy.

1873

Postal convention signed.

Dr. David Murray appointed adviser to the Department of Education in Japan.

1876

The Centennial Exhibition. Superb exhibit of Japan excites universal admiration. Beginning of interest in Oriental art.

1879

General and Mrs. Grant visit Japan. He mediates between China and Japan on the Riu Kiu (Loo Choo) complications and plants peace trees.

1883

Shimonoséki Indemnity amounting to $785,000 returned to Japan.

Second General Conference of the 106 Protestant Missionaries (mostly Americans) in Japan, at Osaka.

1884

The Imperial Government abolishes all sectarian restrictions on burial grounds, making them "equally accessible to believers of all creeds."

The English language taught in the public schools of Japan.

In Korea, during the riots, the Japanese Legation becomes the refuge for Americans.

Treaty of Peace, Amity and Commerce ratified, abrogating all previous treaties between Japan and the United States.

1885

President Chester A. Arthur, in his message to Congress, acknowledges the generous gift by the Japanese Government of ample grounds in Tokio for a new American Legation.

1886

Conferences on treaty revision, during which the American envoy in Tokio, following the American policy since 1876, strongly urges the claims of Japan to full sovereignty.

President Cleveland upholds the treaty negotiated by the American Minister, Hubbard, supporting Japan's efforts towards judicial autonomy and full sovereignty.

The Red Cross Society founded in Japan.

Extradition treaty between the United States and Japan ratified.

1889

Promulgation, by the Emperor, of the Constitution of Japan following, by a century, the American precedent of a written constitution.

1890

The names of two renowned Japanese men of letters, Sugaware Michizane and Rai Sanyo, inscribed, with the great names of all time, on the outer granite walls of the Boston Public Library.

Special Japanese students of agriculture and the modern industrial arts sent to America and Europe for education. The number, to 1913, totaling 448.

1894

In Korea, the Japanese archives and legation, pending the war with China, are placed in charge of the American minister.

In fulfillment of treaty pledges, the President orders the American Minister at Seoul to use every possible effort to preserve peace between Japan and China.

November 22. Treaty signed at Washington, recognizing the full sovereignty of Japan. (Not valid till 1899, as other treaty powers would not agree.)

(The forebodings of foreign residents in Japan have never been realized. Since the new treaties abolishing consular courts have gone into effect, no serious complaints have been made.)

Treaty of Commerce and Navigation between Japan and the United States.

Proclamation of the Emperor, appealing in affectionate terms to his people, so to conduct themselves that every source of dissatisfaction among foreigners might be removed. He asked his people to honor their alien guests.

Publication in Boston of the first of a series of works on Japan by Lafcadio Hearn.

Death of Ranald McDonald at Astoria, Oregon, the first teacher of English in Japan.

1895

The sovereignty of Japan respected and tender of good offices made by President Cleveland to secure peace between China and Japan.

1897

Friction in Japan on the application of the American principles of freedom of conscience and of the separation of Church and State.

Treaty guaranteeing patents, trade marks, and designs.

1898

The initial game of baseball played between a Japanese (the First High School team) and an American nine won by the former. Speedy adoption of the game throughout Japan. The first Japanese baseball team was organized by railway employees in Tokio in 1872.

Death of Rev. Jonathan Goble, mariner in Commodore Perry's fleet, later missionary in Japan, recalls his invention, in 1871, of the jinrikisha.

1899

New treaties, recognizing the full sovereignty of Dai Nippon.

Abolition of the American Consular Court at Yokohama.

Japan wide open to unrestricted travel and residence.

Japan gives pledges with the United States to follow the "open door" policy in China.

1900

The rise of Japan gives great importance to Hawaii.

The Boxer Riots in China. The military forces of Japan and the United States marched together to the relief of the legation in Pekin. "Japan allied with Christendom."

The World's Students' Confederation held in Tokio. Americans largely in attendance.

Collections of Japanese literature established at Yale, Cornell, Chicago, Harvard, and other American universities.

1901

Formation of the Japanese "Society of Friends of America," in Tokio, consisting largely of graduates of American colleges.

1902

Monument to Commodore Matthew Calbraith Perry dedicated in Japan.

1903

Collections of Japanese products, chiefly art works, opened to the public in Boston, Salem, Philadelphia, Washington, Chicago, and San Francisco.

1904

Exhibition of Japanese art and products at the Louisiana Purchase Exposition at St. Louis. About seven hundred Japanese present and every line of human achievement represented, showing Japan's amazing progress in Western civilization.

Great celebration in Yokohama marking the Jubilee of Commodore Perry's arrival.

1905

The Emperor makes a gift of 10,000 yen to the Young Men's Christian Association of America, active in Manchuria with the armies.

Decoration by the Emperor of James Curtis Hepburn, M.D., on his ninetieth birthday. Dr. Hepburn was missionary physician, lexicographer, Bible translator, and general philanthropist, in Japan, from 1859 to 1892.

Peace negotiations at Portsmouth, New Hampshire, between the Russian and Japanese commissioners.

1906

President Roosevelt, in his message to Congress, pays a high tribute to the spirit and methods of Japan in her acceptance and promotion of modern civilization.

Japan sends her first envoy, Viscount Shuzo Aoki, to the United States with the rank of ambassador.

Copyright convention between the United States and Japan ratified April 29.

1908

Arbitration treaty, United States–Japan.

Visit to New York of two Japanese war ships. Admiral Ijiun, General Kuroki, and staff given receptions.

Formation of the *Japan Society* in New York.

The United States Government recognizes the sovereignty of Japan over Korea.

The governments of the United States and Japan form an *entente*, agreeing to communicate

with each other whenever deemed necessary in order to arrive at an understanding as to a common aim, policy, or intention.

The United States fleet of battleships on its trip around the world is given an enthusiastic reception at Yokahama.

1909

Publication, in English, of Count Okuma's *Fifty Years in New Japan*.

Death of Prince Ito, "the most widely known Japanese" and one of the most powerful personal forces in modern civilization.

Death of Mrs. E. R. Miller (née Kidder), first foreign woman to travel extensively in Japan. She taught Japanese girls from 1869 to 1905.

1910

Plan suggested by the American Secretary of State to neutralize railways in Manchuria.

Durham W. Stevens, for twenty years diplomatic adviser of the Japanese Government in Japan and Korea, shot by an assassin. Generous provision made by the Government of Japan for his relatives.

The American Commercial Commission travels in Japan.

American, Japanese, and European doctors, 113 in number, stamp out the pest in Manchuria, thus reversing the medical history of ages.

1911

Publication of the revised treaties which the United States signed February 21, followed on later dates by twenty others.

1911–1912

As Exchange Professor, Dr. Inazo Nitobe delivers 166 lectures in the United States.

1912

Death of His Majesty, Mutsuhito, known to foreigners as "Mutsuhito the Great," and in history as the "Meiji Tenno." Secretary of State Knox attended the funeral as the President's representative.

Dr. Hamilton Wright Mabie, editor of *The Outlook*, visits Japan as Exchange Lecturer.

The Japanese Commercial Commission visits about sixty cities or towns in the United States.

1913

Foreign visitors to the number of 21,886 visit Japan. Of these 5077 were Americans.

1914

Count Okuma, one of Dr. Verbeck's first pupils in 1859–1863, becomes premier of Japan. Life-long friend of America.

The Emperor makes a gift of 25,000 yen to the American Episcopal Hospital in Tokio.

Thirty Japanese leaders in various professions send *Japan's Message to America*, a volume of 243 pages edited by N. Masaoka. Republished in the United States by the *Japan Society* in 1915.

1915

Exhibit of Japan at the Panama Exposition.

MILLARD FILLMORE, PRESIDENT OF THE UNITED STATES OF AMERICA, TO HIS IMPERIAL MAJESTY, THE EMPEROR OF JAPAN

GREAT AND GOOD FRIEND: I send you this public letter by Commodore Matthew C. Perry, an officer of the highest rank in the navy of the United States, and commander of the squadron now visiting your imperial majesty's dominions.

I have directed Commodore Perry to assure your imperial majesty that I entertain the kindest feelings toward your majesty's person and government, and that I have no other object in sending him to Japan but to propose to your imperial majesty that the United States and Japan should live in friendship and have commercial intercourse with each other.

The Constitution and laws of the United States forbid all interference with the religious or political concerns of other nations. I have particularly charged Commodore Perry to abstain from every act which could possibly disturb the tranquillity of your imperial majesty's dominions.

The United States of America reach from ocean to ocean, and our Territory of Oregon and State

of California lie directly opposite to the dominions of your imperial majesty. Our steamships can go from California to Japan in eighteen days.

Our great State of California produces about sixty millions of dollars in gold every year, besides silver, quicksilver, precious stones, and many other valuable articles. Your imperial majesty's subjects are skilled in many of the arts. I am desirous that our two countries should trade with each other, for the benefit both of Japan and the United States.

We know that the ancient laws of your imperial majesty's government do not allow of foreign trade, except with the Chinese and the Dutch; but as the state of the world changes and new governments are formed, it seems to be wise, from time to time, to make new laws. There was a time when the ancient laws of your imperial majesty's government were first made.

About the same time America, which is sometimes called the New World, was first discovered and settled by the Europeans. For a long time there were but a few people, and they were poor. They have now become quite numerous; their commerce is very extensive; and they think that if your imperial majesty were so far to change the ancient laws as to allow a free trade between the two countries it would be extremely beneficial to both.

If your imperial majesty is not satisfied that it would be safe altogether to abrogate the ancient

laws which forbid foreign trade, they might be suspended for five or ten years, so as to try the experiment. If it does not prove as beneficial as was hoped, the ancient laws can be restored. The United States often limit their treaties with foreign States to a few years, and then renew them or not, as they please.

I have directed Commodore Perry to mention another thing to your imperial majesty. Many of our ships pass every year from California to China; and great numbers of our people pursue the whale fishery near the shores of Japan. It sometimes happens, in stormy weather, that one of our ships is wrecked on your imperial majesty's shores. In all cases we ask, and expect, that our unfortunate people should be treated with kindness, and that their property should be protected, till we can send a vessel and bring them away. We are very much in earnest in this.

Commodore Perry is also directed by me to represent to your imperial majesty that we understand there is a great abundance of coal and provisions in the Empire of Japan. Our steamships, in crossing the great ocean, burn a great deal of coal, and it is not convenient to bring it all the way from America. We wish that our steamships and other vessels should be allowed to stop in Japan and supply themselves with coal, provisions, and water. They will pay for them in money, or anything else your imperial majesty's subjects

may prefer; and we request your imperial majesty to appoint a convenient port, in the southern part of the Empire, where our vessels may stop for this purpose. We are very desirous of this.

These are the only objects for which I have sent Commodore Perry, with a powerful squadron, to pay a visit to your imperial majesty's renowned city of Yedo: friendship, commerce, a supply of coal and provisions, and protection for our shipwrecked people.

We have directed Commodore Perry to beg your imperial majesty's acceptance of a few presents. They are of no great value in themselves; but some of them may serve as specimens of the articles manufactured in the United States, and they are intended as tokens of our sincere and respectful friendship.

May the Almighty have your imperial majesty in His great and holy keeping!

In witness whereof, I have caused the great seal of the United States to be hereunto affixed, and have subscribed the same with my name, at the city of Washington, in America, the seat of my government, on the thirteenth day of the month of November, in the year one thousand eight hundred and fifty-two.

Your good friend

MILLARD FILLMORE.

By the President: EDWARD EVERETT,

Secretary of State.

REPLY TO THE TYCOON OF JAPAN

August 1, 1861

A. LINCOLN, PRESIDENT OF THE UNITED STATES OF AMERICA

TO HIS MAJESTY, THE TYCOON OF JAPAN

GREAT AND GOOD FRIEND: I have received the letter which you have addressed to me on the subject of a desired extension of the time stipulated by treaty for the opening of certain ports and cities in Japan. The question is surrounded with many difficulties. While it is my earnest desire to consult the convenience of Your Majesty, and to accede, so far as I can, to your reasonable wishes, so kindly expressed, the interests of the United States must, nevertheless, have due consideration. Townsend Harris, minister resident near Your Majesty, will be fully instructed as to the views of this government, and will make them known to you at large. I do not permit myself to doubt that these views will meet with Your Majesty's approval, for they proceed not less from a just regard for the interest and prosperity of your empire than from considerations affecting our own welfare and honor.

Wishing abundant prosperity and length of years to the great state over which you preside, I pray God to have Your Majesty always in his safe and holy keeping.

Written at the city of Washington, this 1st day of August, 1861. Your good friend,

A. LINCOLN.

By the President: WILLIAM H. SEWARD,
Secretary of State.

NOTES EXCHANGED BETWEEN THE UNITED STATES AND JAPAN, NOVEMBER 30, 1908, DECLARING THEIR POLICY IN THE FAR EAST

IMPERIAL JAPANESE EMBASSY,
WASHINGTON,
November 30, 1908.

SIR:

The exchange of views between us, which has taken place at the several interviews which I have recently had the honor of holding with you, has shown that Japan and the United States holding important outlying insular possessions in the region of the Pacific Ocean, the governments of the two countries are animated by a common aim, policy, and intention in that region.

Believing that a frank avowal of that aim, policy, and intention would not only tend to strengthen the relations of friendship and good neighborhood, which have immemorially existed between Japan and the United States, but would materially contribute to the preservation of the general peace,

the Imperial Government have authorized me to present to you an outline of their understanding of that common aim, policy, and intention:

1. It is the wish of the two governments to encourage the free and peaceful development of their commerce on the Pacific Ocean.

2. The policy of both governments, uninfluenced by any aggressive tendencies, is directed to the maintenance of the existing *status quo* in the region above mentioned and to the defense of the principle of equal opportunity for commerce and industry in China.

3. They are accordingly firmly resolved reciprocally to respect the territorial possessions belonging to each other in said region.

4. They are also determined to preserve the common interest of all powers in China by supporting by all pacific means at their disposal the independence and integrity of China and the principle of equal opportunity for commerce and industry of all nations in that Empire.

5. Should any event occur threatening the *status quo* as above described or the principle of equal opportunity as above defined, it remains for the two governments to communicate with each other in order to arrive at an understanding as to what measures they may consider it useful to take.

If the foregoing outline accords with the view of the Government of the United States, I shall be gratified to receive your confirmation.

I take this opportunity to renew to Your Excellency the assurance of my highest consideration.

K. TAKAHIRA.

Honorable ELIHU ROOT,
Secretary of State.

DEPARTMENT OF STATE,
WASHINGTON, November 30, 1908.

EXCELLENCY:

I have the honor to acknowledge the receipt of your note of to-day setting forth the result of the exchange of views between us in our recent interviews defining the understanding of the two governments in regard to their policy in the region of the Pacific Ocean.

It is a pleasure to inform you that this expression of mutual understanding is welcome to the Government of the United States as appropriate to the happy relations of the two countries and as the occasion for a concise mutual affirmation of that accordant policy respecting the Far East which the two governments have so frequently declared in the past.

I am happy to be able to confirm to Your Excellency, on behalf of the United States, the declaration of the two governments embodied in the following words:

1. It is the wish of the two governments to encourage the free and peaceful development of their commerce on the Pacific Ocean.

2. The policy of both governments, uninfluenced by any aggressive tendencies, is directed to the maintenance of the existing *status quo* in the region above mentioned, and to the defense of the principle of equal opportunity for commerce and industry in China.

3. They are accordingly firmly resolved reciprocally to respect the territorial possessions belonging to each other in said region.

4. They are also determined to preserve the common interests of all powers in China by supporting by all pacific means at their disposal the independence and integrity of China and the principle of equal opportunity for commerce and industry of all nations in that Empire.

5. Should any event occur threatening the *status quo* as above described or the principle of equal opportunity as above defined, it remains for the two Governments to communicate with each other in order to arrive at an understanding as to what measures they may consider it useful to take.

Accept, Excellency, the renewed assurance of my highest consideration.

ELIHU ROOT.

His Excellency,
Baron KOGORO TAKAHIRA,
Japanese Ambassador.

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